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Encyclopaedic Dictionary of Purāṇas

Swami Parmeshwaranand

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This Encyclopaedic Dictionary of five volumes is comprehensive information of more than one thousand Puranic themes of all important aspects of the Puranas which play prominent role in Indian religio-cultural, social and philosophical tradition. If there is one of the most important scriptures that has inspired and sustained the Hindu culture over the millennia, it is the Puranas. These scriptures have created, strengthened and preserved a great tradition of spirituality. Neither a schools of religio-philosophical thought nor socio-religious movements of the subsequent period of history of India has remained untouched by their influence.

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Preface

This Encyclopaedic Dictionary of five volumes is comprehensive information of more than Two Thousand Terms of the Puranic themes of all important aspects of the Puranas which play prominent role in Indian religio-cultural, social and philosophical tradition. If there is one of the most important scriptures that has inspired and sustained the Hindu culture over the millennia, it is the Puranas. These scriptures have created, strengthened and preserved a great tradition of spirituality. Neither a school of religio-philosophical thought nor socio-religious movements of the subsequent period of history of India has remained untouched by their influence.

—Swami Parmeshwaranand

I

IKṢVĀKU

A son of Vaivasvata Manu.

From Viṣṇu were descended in the following order—Brahmā—Marīcī—Kaśyapa—Vivasvān—Vaivasvata Manu—Ikṣvāku.

Śraddhā, Vaivasvata Manu's wife bore him ten sons—Ikṣvāku, Nṛga, Śaryāti, Disṭa, Dhṛsṭa, Karūsa, Nariṣyanta, Nābhāga, Pṛsadhra and Kavi. Vaivasvata Manu had six more sons by another wife, Chāyā. They were Manu, Yama, Yamī, Aśvinīkumāra, Revanta, Sudyumna. The Ikṣvāku family takes its source from Iksvāku. The Kings of the solar dynasty were all born in the Ikṣvāku family. This dynasty is named "Solar Dynasty" because Ikṣvāku was born to Vivasvān (Sun) the son of Kaśyapa. In Devī Bhāgavata, 7th Skandha we see the Ikṣvāku up to Śrī Rāmā's sons Lava and Kuśa are given below :

Ikṣvāku had three sons—Daṇḍa, Vikuksi, and Nimi. From Vikuksi was born Śaśāda ; from Śaśāda, Purañjaya; from Purañjaya, Kakutstha; from Kakutstha, Anenas; from Anenas. Pṛthulāśva; from Pṛthulāśva Prasenajit; from Prasenajit, Yuvanāśva; and from Yuvanāśva was bonr Māndhātā. Ambarīṣa, Mucukunda and Purukutsa were the sons of Māndhātā. Besides them he had fifty daughters also. The sage Saubhari marrid them. The family-tree continues again from Purukutsa, one of the sons of Māndhātā.

From Purukutsa, Trasadasyu was born; from Trasadasyu, Anaraṇya; from Anaraṇya, Aryaśva; from Aryaśva, Vasumanas; from Vasumanas, Sutanvā; from Sutanvā, Trairyyāruṇa; from Traiyyāruṇa, Satyavrata or Triśaṅku; from him Hariścandra; from Hariścandra; from, Rohitāśva; from Rohitāśvā, Harita; from Harita, Cuñcu; from Cuñcu, Sudeva; from Sudeva, Bharuka and from Bharuka Sagara was born. Sagara had two wives—Sumati and Keśinī. Sumati gave birth to 60,000 children, while Keśinī had a single son, Asmañjasa. Aṁśumān was the son of Asamañjasa; Bhagīratha was the son of Aṁśumān; Śrutanābha was the son of Bhagīratha; Sindhudvīpa was the son of Śrutanābha; Ayutāyus was the son of Sindhudvīpa; Ṛtuvarṇa was the son of Ayutāyus; Sarvakāma was the son of Ṛtuvarṇa; Sudās was the sons of Sarvakāma; Mitrasaha, the son of Sudās; Kalmāsapāda was the son of Mitrasaha; Aśmaka was the son of Kalmāsapāda; Mūlaka was the son of Aśmaka; Khaṭvāṅga was the son of Mūlaka; Dīrghabāhu (Dilīpa) was the son of Khaṭvāṅga; Raghu was the son of Dīrghabābu; Aja was the son of Raghu; Daśaratha was the son of Aja. Daśaratha had three wives. Kausalyā, Kaikeyī and Sumitrā. Śrī Rāma was born to Kausalyā, Bharata, was the son of Kaikeyī and Sumitrā had two sons, Lakṣmaṇa and Śatrughṇa. Lava and Kuśa were Śrī Rāma's sons by Sītā.

ILĀ

Daughter of Vaivasvata Manu.

Descended from Viṣṇu in this order :— Brahmā—Marīcī—Kaśyapa—Vaivasvata Manu—Ilā. Vaivasvata Manu was the son of Kaśyapa by his wife Aditi, and Ilā the daughter of Vaivasvata Manu by his wife, Śraddhā, Iksvāku, the ancestral father of the solar dynasty of kings was brother of Ilā.

Vaivasvata Manu and Śraddhā had, for a long time no children. Manu got performed once by Agastya a yajña to propitiate the Mitrāvaruṇas so that a son might be born to him (Manu). Soon a daughter was born to him and she was called Ilā. Then manu asked Vasiṣṭha why a daughter was born to him instead of a son for whom the yajña was performed by Agastya. At once, Vasiṣṭha by his will-power turned the girl Ilā into a boy, and the boy was named Sudyumna. (Bhāgavata).

Once Śunaka and some other sages went to the great forest Kumāra Vana near Kailāsa to salute Śrī Parameśvara ignorant of the fact that just the Pārwatī and Parmeśvara were enjoying themselves. The sudden appearance of Śunaka and others was not relished by the divine couple, who were then naked. They therefore, pronounced the curse that anybody who entered the forest in future would be turned into a woman. (Bhāgavata).

Sudyumna, now a young man, went for hunting one day. Sudyumna who was ignorant of this curse entered this forest with his friends while hunting. At once all of them were transformed into women. Grief-stricken, they stayed in the forest for some days, and then started for the place. Suyumna bearing the name Ilā walked at the head of the party as a beautiful woman. On the way Budha met Ilā, they fell in love withy each other and got married. A son, Purūravas was born to Budha by Ilā. (Bhāgvata).

Ilā expressed to Vasisṭha, her grief at having been turned into a woman, the sage requested Śrī Parameśvara to restore her to her former form as a man. Śiva said that Ilā would be a man and a woman every alternate month, throughout life. During the month when she was a man he would engage himself in matters of Government, and the next month when a woman, she would stay in the inner apartments in the palace. Brahmāṇḍa Purāṇa, Chapter 32 says that Ikṣvāku, brother of Purūravas ruled the state till the latter became a major. As soon as Purūravas attained majority Sudyumna handed over to him the reins of Government and retired to the forest for *tapas*, and during this period he was taught the Navākṣara mantra by sage Nārada. Sudyumna adored Devī with this Mantra. She appeared to him and blessed him with the state of salvation. (Bhāgavata).

Purūravas married Uravaśi, and ruled the country, (Bhāgavata, 9th Skandha; Devī Bhāgavata, First Skandha; M.B. Ādi Parva,. Chapter 75 and Anuśāsana Parva, Chapter 147, Verse 26).

Identity of Kumbha

While discussing the date of Kāyastha Cāmuṇḍa's *Jvara-timira-bhāskara* in one of his notes on Indian chronology, Śrī P.K. Gode has remarked as follows :

"In the third line of this stanza the epithet has a reference to the author. In the Bikaner MS, however, we have the reading referring to. If this reading is accepted, the reference to becomes more pointed as we know from epigraphic evidence that was the son of.

Here, apart from the other defective portions which are underlined, the locative form agreeing with is peculiar to this single and exceedingly corrupt MS. of the Bikaner. Catalogue, all other MSS.

reading in the nominative case to agree with the author's name.

It appears strange how Śrī Gode gave any quarter at all to the corrupt Bikaner MS. even against all other MSS he collated for settling the date of Kāyastha Cāmuṇḍa's , which he has otherwise ably discussed, and how he could persuade him to the proneness for even problematically accepting the absurd construction suggested by the incompatible locative form.

Śrī Gode seems to have had no direct access to Peterson's *Catalouge of Ulwar MSS.*, as may be inferred from his reference to it without citing the chronogram in its connection and from his making no use of its material on the identity of Concerning No. 1632 (in his Catalogue proper), Peterson has, on p.69, observed as follows:—

"*Jvara-Timira-Bhāskara.* By the Kayastha Chamuṇḍa. The work was composed in Sam. 1546. Bik. P. 643, where our first verse is omitted. It shows that Kumbha was the name of the author's father, not of the father of his patron, king Rājamalla (of Medapata). E. 416."

Here, the use of the present tense would be quite incompatible with the end of the whole work, where the past tense alone should suit. too, is obviously a poor substitute of the poetic (and, in all likelihood, the original). The last word of the second quarter could hardly be an adjective of the author's name far-removed from it by interception of as many as four words describing the patron and leaving no room for any adjective of the author before them, particularly in the absence of any other word in the nominative case coming elsewhere except at the end of the third or in the beginning of the fourth quarter and in view of the relevancy and fitness of the syntactical relation of the reading , as furnished by the Ulwar M.S., with, etc. Other defects of Śrī Gode's 'oldest dated MS.', namely, the use of the dental in stead of the palatal in four places, the spelling of as and as, and the repetition of in the fourth quarter so as to result in disturbing its metrical balance, besides the wrong spaces clumsily separarating from in the first quarter and disjoining the first compact part of the fourth quarter, and lack of due spacing between and at the outset in the third quarter, are too palpable to need any grave scrutiny or weighty discussion.

Yoginīpattana must be a town in Mewād (Medapāṭa) itself. According to Śrī R.R. Halder of the Rajputana Museum, Ajmer, commenting on verse 247 in line 40^3 of the Fourth Slab of the Kumbhalgarh inscritpion of the time of Mahārāṇā Kumbhakarṇa of Mewar, Vikrama Saṁvat 1517, "Yoginīpura is the town of Jāvar in Mewār." That must be in question. Annexed by his father, Mahārāṇā Kumbha, the town seems to have continued to form part of the kingdom of Rājamalla as well down to the date of the composition of the ज्वरतिमिर भास्कर.

Although the number of the underlined, *i.e.*, defective, portions of the reading of Śrī Gode's 'oldest dated MS.' exceeds those of the Bikaner MS., the former is more correct and reliable than the latter in regard to the date of the work and the reference to कुंभ than the latter. Thus, the Bikaner MS., which has confused the two last-named main points, has proved quite worthless for even the slightest reliance to be put on its version of them.

The discovery, on the list of the Mewāḍ rulers, of one reigning at the time of the previous date (1489 A.C.) established by the various MSS. of the ज्वरतिमिर भास्कर, and the absence of that name from the same list for other times and particularly in connection with the subsequent date (1623 A.C.) should have sufficed for Śrī Gode to draw his conclusions. But for that purpose the inclination of a reputed scholar of his standing for even a conditional acceptance of the wrong reading कुम्भ सूनौ of the Bikaner MS. which has confused matters rather than shed any genuine light on them is least intelligible and should have been cautiously checked within, because it is a futile supposition like the idea of building a castle on the flimsy foundation of sands and is the virtual perpetuation of an erroneous view pointed out as such by Peterson long ago. Similarly, the corrupt reading of the same MS. regarding the chronogram, which yields the date 1545 V.S. against 1546 as supplied by all other MSS., ought to have been simply discarded rather than partly relied on or accrediated as done by the learned writer of the said note.

Irrespective of what the rejectible reading of the Bikaner MS. might suggest, the fact furnished by all other MSS. namely, that कुम्भ, referred to in the end of the, is the name of the author's father and not that of the father of his patron, king (ruling over or Jāvar in), remains undisputed and is also wholly borne out by the words and in the third and fourth quarters of Peterson's first verse quoted above (which is omitted in the Bikarner MS.). These words agree almost in full, with and of the last verse. might be the copyist's mistake for, or a variant (*i.e.*, another name like) or , in present context, means an 'office' or 'instrument' (pen, etc.); and (a word formed after the instances of etc.) would accordingly, be equal to either, a proverbial epithet of Kāyasthas, or 'the hero of an office', *i.e.*, an 'official', which is the same as 'Kāyastha'. Hence is in other words the same as both the expressions having been used by the author for himself and meaning that he was a Kāyastha and the 'son of Kumbha'. in the former expression may be taken as an epithet of either the author's father , or son. *i.e.*, the author himself, according to be precedence being given in the dissolution to a compound between and or to a between and whereas, in the latter expression, is unimistakably the epithet of the author, who in both place is undoubtedly the son of Kumbha.

Thus, the Ulwar MS. with its two verses, first and last, of equal import on the point in question precludes all possibility of 'Kumbha' to be construed as the father of King Rājamalla. Although Rājamalla, too, was 'a son of one Kumbha' , i.e., was the second son of the famous Mahārāṇā Kumbha-Karṇa of Mewāḍ; yet this fact is quite foreign to the *Jvaratimira-Bhāskara.*

Again, we know from Aufrecht and other sources that the self-same author, or wrote another work on medicine name *Rasa-Saṅketa-Kalikā.* The book is already published. The printed book begins with the following verse:

Here, the name of the author is clumsily dragged between the first and the second quarters of the stanza, which fact amounts to a defect in composition.

Dr. Rājendralāl Mitra's MS., however, gives a faultless reading of the first hemistich as follows:

The said MS. is reported to have been deposited in the house of a Brāhmaṇa of Varāhanagara, Dist. 24 Parganas, Bengal. Its reading of the first line appears to have been the original one inasmuch as it is free from all blemishes and gives the names of both the author as well as his father in exactly the same way in which they appear in the. The equations have one and the same values in both the works of the author. The original reading which is represented by the said MS. seems to have been tampered with in the printed text or in either of the two MSS. collated for the edition in preparing the press copy. It appears that the editor or either of the copyists of the two MSS., as the case might have been, took the liberty of changing and of the original into and respectively, and then had to contract into under the vengency of (keeping the balance of) the metre. It was to be so because, in all probability, he thought that , as it reads in the colophons, should be the only correct form of the author's name and also perhaps because he could not make out what the expression or the word signified. This unfairly pedantic attempt, to which many an uncritical modern Paṇḍita is habituated, ultimately resulted in the awkward or defective cleavage of one and the same word ; the author's name, into two parts, — marking the end of the first quarter and coming in the beginning of the second one.

Thus, from the first line of the read in the light of the MS. and from the following colophon of the book, we gather that the author's name was चण्ड or चामुण्ड that the name of his father was , that he was a of the renowned clan, mentioned innumerous inscriptions from Mālava, Rājasthāna and Gujarāta, which is now a days erroneously called the section among the Citragupta Kāyasthas or Brahmā-Kāyyasthas of the U.P. and M.P., and, lastly, that his religious persuasion was Śaivism with Śākta leanings, as is proved by his salutation to Śiva and meditation of Tripura-sundarī's bright pair of feet, respectively at the commencement of the *Rasa-saṅketa-kalikā* and *Jvara-timira-bhāskara,* his two important works on the Medical Science. It is now quite clear that in his works our author mentions the name of standing, beyond all shadow of doubt, for none else but his own father.

These facts finally settle the point that Kumbha in the last stanza of the is the father of the Kāyastha the author, and not Mewāḍ's Mahārāṇā Kumbhakarṇa, the father of , our author's patron, as was misrepresented by the condemned reading of the Bikaner MS., or as, on its basis, has been problematically accepted by Śrī P.K. Gode.

INDRA

Viṣṇu—Brahmā—Marīci—Kaśyapa—Indra.

Kaśyapa was born to Marīci, the eldest of the spiritual sons of Brahmā. Indra was the son of Kaśyapa and Aditi, the eldest daughter of Dakṣa. The twelve sons who were born to Kaśyapa and Aditi are called Ādityas. The twelve Ādityas are—Dhātā, Aryamā, Mitra, Rudra, Varuṇa, Sūrya, Bhaga, Vivsvān, Pūsā, Savitā, Tvaṣṭā, and Viṣṇu. In addition to them, Aditi had twentyone sons more. Indra is the eldest of the 33 sons. Indra became the ruler of the Devas. Airāvata is Indra's elephant, Uccaiśśravas, his horse, and Vajra his weapon. (Agni Purāṇa, Chapter 51).

Kaśyapa had two sons, Garuḍa and Aruṇa by Vinatā and a large number of Nāgas by his other wife, Kadrū. Kadrū and her children kept Vinatā and her son Garuḍa as their servants. Kadrū agreed to set them free if they brought Amṛta from Devaloka.

Once Kadrū and her children asked Garuḍa to carry them to the beautiful Nāgālaya in the middle of the ocean. Garuḍa carried them on his shoulders and flew very high near the sky. The excessive heat of the sun made the Nāgas unconscious. Kadrū, in her distress, prayed to Indra. Indra showered rain and cooled the atmosphere. They reached the lovely island in the middle of the ocean.

Garuḍa decided to earn his freedom by bringing Amṛta from Devaloka. With determination, he flew up into heaven and secured Amṛta. The enraged Indra attacked him with his weapon, Vajra. But Garuḍa spread his feathers in such a way that he was not wounded. Indra was struck with wonder, and pleased with beautiful feather (Parṇa) of Garuḍa, named him 'Suparṇa'. At last Indra was pleased and allowed Garuḍa to take Amṛta with him.

Kuntī, Pāṇḍu's wife had received five mantras from Durvāsas for begetting sons. One of those mantras was chanted meditating on the sun even before she was married and Karṇa was born. After marriage she used three more of the Mantras and three sons were born to her from Yama, Vāyu and Indra respectively. The fifth Mantra was presented to Mādrī the other wife of Pāṇḍu. Thus Arjuna was the son of Kuntī by Indra.

During their life in the forest, once Arjuna started to Kailāsa to worship Śiva. On the way Indra appeared before him and showered his blessings on him.

During his life in the forest, Indra presented to Arjuna who visited him in Indra's residence, a Gandharva named Citrasena as his companion. Citrasena taught him music, dance, etc.

At the palace of Indra, as secretly instructed by Indra, Urvaśī approached Arjuna with advances of love. Arjuna who refused to yield to her temptations was tuned into a eunuch by her curse. But Indra lifted the curse by saying that this curse would be an advantage to him during the incognito life of the Pāṇḍavas. It was Citrasena who was used as a tool by Indra to test Arjuna's self control.

In order to ensure Arjuna's victory in battle, Indra, disguised as a Brahmin, obtained by begging Karṇa's ear-rings.

A famous exploit of Indra was the killing of Vṛtrāsura. Under the leadership of Vṛtrāsura, the Kālakeyas and many other Rāksasas besieged the Devas. The battle raged furiously. Indra fell down unconscious owing to the shower of arrows from Vṛtra. At once Vasiṣṭha with his divine power restored Indra to consciousness. Finding it impossible to kill Vṛtra, the nonplussed Devas under the leadership of Indra approached Mahāvisṇu. Visṇu to them that Vṛtra could be killed only with the bone of the sage Dadhīca. So all of them approached Dadhīca. Realising the situation, Dadhīca let Indra have his bone for the purpose. Indra made his weapon Vajra with that bone and receiving a fatal stroke from it, Vṛtra fell down dead.

By killing Vṛtra Indra incurred the sin of Brahmahatyā. To expiate for that sin the Devas and Ṛsis took Indra to Sarayū river and performed his boy bath there.

Indra did not allow the Aśvinīdevas to drink soma juice. The sad Aśvinīdevas left Indraloka and while passing through a forest, they met Sukanyā, wife of the sage Cyavana. She was extremely beautiful. The Aśvinīdevas advised her to become their wife instead of being the wife of the blind Cyavana. But Sukanyā rejected their advice. Pleased by the conjugal fidelity, they restored Cyavana's eyesight and made him a youth with beautiful eyes. In his gratitude, Cyavana promised to get permission for them to drink soma juice. He performed a yāga. Indra, Aśvinī devas and other gods attended it. Indra insisted that the Aśvinīs should not be allowed to drink Soma juice. Cyavana disputed with him and in the dispute Indra was defeated. From that time the Aśvinīs were allowed Soma drinking. See also 'Cyavana'.

Indra's brother Tvaṣṭṛ did not like some of Indra's activities. With the object of rebuking Indra, Tvaṣṭṛ begot a son named Viśvarūpa, Viśvarūpa had three faces and so he was also called Triśiras. With one face he used to recite Vedas, with the second the drank alcohol and the used the third face for observing the world. He performed a grigrous tapas. Indra, who was alarmed at it, sent goddesses to allure him, but in vain. At last Indra himself went to the forest riding on his elephant Airāvata and killed Triśiras with his Vajrāyudha. In his violent fury he had the three heads of Triśiras cut by a carpenter. From that day, it was ordained that the head of the cow sacrificed at yāgas should be given to a carpenter. Tvaṣṭṛ, begot another son Vṛtrāsura. (Devī Bhāgavata, 6th Skandha).

When Indra defeated and drove away the Asuras, Mahābali, the Asura emperor assumed the form of ass and hid himself in an empty house. Brahmā informed Indra of this. Indra found him out there, but set him free without killing at the behest of Brahmā. (M.B. Śānti Parva, Chapter 223).

Yayāti was the son of Nahusa. In his old age, he handed over the kingly duties to his younger son Pūru and went to the forest for performing you Pūru and went to the forest for performing penance. After performing penance, he reached Indraloka in the end. Indra did not like Yayāti's boast that there was none who had greater power of tapas than himself. Indra pushed him down to the world.

Śaradvān was born as the son of Sage Gautama. Śaradvān started a penance for acquiring divine arrows. Devendra who was alarmed, sent the Apsarā woman Jānapatī to obstruct his tapas. Deeply affected by there irresistible charm and fascinated by her temptations, he had an involuntary emission of semen, which fell on the Śarastamba and split itself into two parts. Two children a boy and a girl, were born from it. The King's servants brought them to Hastināpura. The boy was named Kṛpa and the girl was named Kṛpī.

The King named Kuru was once ploughing the field at the place known as Kuruksetra. (This was long before Kuruksetra became famous as the battlefield of Bhārata Yuddha). Indra who happened to come that way at the time, seeing the King tilling the land, asked him why he was doing so. The King replied that he was performing a yāga to enable the men who fell dead there, to attain Heaven. Indra returned to Heaven, smiling. Other devas came to know of this from Indra. They said that if all men came to Devaloka, the share of yajña which was to be received by the gods, would be diminished and so they advised Indra to go and give some boon to King Kuru. Indra returned to earth and gave his blessing to Kuru as follows:

The following classes of people will attain heaven if they die there (at Kuruksetra).

(1) Those who die of starvation.

(2) Those who die fightine heroically.

(3) Those who were men in their previous life, but who have been born as animals.

From that time Kuruksetra became an important place (M.B. Śalya Parva, Chapter 53).

Indra's friend, a Nāga named Taksaka lived in Khāṇḍava forest. When Agni burned Khāṇḍava forest, Indra caused the rain to fall in order to save Taksaka. See under 'Khāṇḍavadāha.'

At the time of Khāṇḍavadāha, Śrī Kṛsṇa and Arjuna fought fought against Devendra.

Maya undertook to build a sabhā (assembly hall) for the Pāṇḍavas at Indraprastha. When it was being discussed, the sage Nārada described to them Indra's sabhā as given below:—

Indra has a Sabhā which dazzles with divine effulgence. It is 150 yojanas in length and 100 yojanas in breadth. It has a height of five yojanas. Beautiful storeyed buildings and divine trees and to the grandeur of the sabhā. Indra is seated within the holy light in it Śacīevī takes her seat near him, Indra is very handsome. He wears a crown, he is dressed in spotlessly pure clothes, and wears a garland round his neck. Maruts, Siddhas, Devas, Ṛsis and a host of others stand around attending on him. They are all bright him the halo of fire. Parāśara, Parvata, Sāvarṇi, Gālava, Śamkha, Likhita, Gauraśiras, Durvāsas, Akrodhana, Śyena, Dīrghatamas, Pavitrapāṇi, Bhāluvi, Yājñavalkya, Uddālaka, Śvetaketu, Pāṇdya and other famous sages are members of Indra's assembly. In this way, Indra's Sabhā is the most magnificent.

Once Indra saw Surabhi, the Kāmadhenu, crying in the Indraloka. He asked her why she was crying. Surabhi answerd: "My Lord, the cattle, who are my children are graning in the world under the yoke of the farmer. I was overwhelmed with grief at the sight of their sufferings" Indra's heart melted due to Kāmadhenu's tears. He caused very heavy showers in the world when ploughing the fields became impossible. In this way as a result of Surabhi's tears Indra caused heavy rainfall which gave rest to the cattle in the world.

Nala proceeded to Vidarbha to attend Damayantī's Svayaṁvara. On the way, the four gods, Indra, agni, Varuṇa and Yama met him. (For further details see the word 'Nala'). Nala married Damayantī with the blessings of these gods. When the devas returned, they met Kali and Dvāpara to whom they described Nala's marriage. Kali and Dvāpara who wished to marry Damayantī, naturally felt disappointed and angry. Kali was about to pronounce a curse on Nala. But on the advice to of Devendra he did not do so. Still he decided to gain secret entrance into Nala's body and to bring about the loss of his Kingdom.

A King named Yuvanāśva was born in the Iksvāku dynasty. He earned great reputation by performing many Aśvamedha yāgas. But he was very much distressed because he had no children. So he entrusted his kingly duties to his ministers and proceeded to the forest. On day during his wandering he arrived at the āśrama of the sage Bhṛgu. He was tired and thirsty. Bhṛgu had filled a pot with water by reciting a mantra and placing it on a low stool, he had gone to sleep. Not knowing that it was a pot of water intended to cause pregnancy, and in his intense thirst, Yuvanāśva drank water from it. He became pregnant and in due course Yuvanāśva brought forth a son. Indra, accompanied by other gods came to see the child. When the Devas asked how the child was going to drink milk, Indra put his index finger into the child's mouth and the child began to suck it. Indra said 'The child will drink me". The Sanskrit words "Māṁ dhātā" mean "one who drinks me". Thus the child was named "Māndhātā" by Indra and the other gods.

Once Indra and Agni tested the strength of Emperor Śibi's 'dharma'. Indra took the form of an eagle and Agni that of a dove. The dove flew down into the lap of Śibi. The eagle pursued it. The dove entreated Śibi to save it from the eagie. Śibi promised to do so. The eagle argued that the dove was its prey and should be returned to it. But Śibi offered to give the eagle his own flesh, equal in weight to that of the dove. Accordingly, the dove was placed in one pan, but even when all the flesh from his body was cut and placed in the other pan, it did not weight equal to the dove. At this stage, Indra and Agni appeared to Śibi in their own forms and blessed him to be more happy an prosperous than before. (M.B. Vana Parva, Chapter 131).

Long ago there was a sage named Yavakrīta. He started a tapas with the ambition of acquiring all knowledge by himself, without the help of a Guru. Indra was alarmed at the sternness and rigour of the tapas. He induced Yavakrīta to stop tapas, but it was in vain. At last Indra disguised himself as an old Brahmin and went to the bank of the Gaṅgā where Yavakrīta was performing tapas. He began to build a dam across the river with sand. Seeing this Yavakrīta ridiculed him. The old Brahmin retoreted that yavakrīta's tapas was also equally ridiculous. But Vayvakrīta was not shaken even by his taunt. He resumed his tapas with renewed strength. At also finding no other alternative, Indra appeared to Yavakrīta and granted his wish.

Once Narakāsura went to heaven, fought with the gods and robbed Indra of his umbrella and the earrings of Aditi, Indra's mother. Grief-stricken Indra complained to Śrī Kṛṣṇa. Accompanied by Satyabhāmā and riding on the back of Garuḍa, Śrī Kṛṣṇa went to the city of Prāgjyotisa, the residence of Narakāsura and razed it to the ground. He recovered the umbrella and ear-rings and returned to heaven with Satyabhāmā. Indra and Aditi were overjoyed on getting back the lost articles. On their return journey, Śrī Kṛṣṇa at the request of Satyabhāmā cut for her a twig of the Pārijāta tree. This made Indra angry and he fought against Śrī Kṛṣṇa. After defeating Indra and other gods, Śrī Kṛṣṇa accompanied by Satyabhāmā returned to Dvārakā with the Pārijāta. (Bhāgavata, 10th Skandha).

The Asura called Naraka once performed a very severe penance on the Gandhamādana mountain with the object of usurping Indra's place. Indra was alarmed and rushed to Mahāvisṇu for help. Visṇu went to Gandhamādana mountain and killed Narakāsura.

After the war between Devas and Asuras, Indra, in a peaceful state of mind, was going around the world, riding on his elephant, Airāvata. When he reached an Āśrama on the eastern coast of the sea, he met the great sage Baka. A conversation about the happiness of longevity took place between Indra and sage Baka who was hundred thousand years old. After that Indra returned to Devaloka.

Long ago a terrible war took place between Devas and Asuras. At that time an Asura called Keśī attempted to abduct Devasenā, daughter of a Prajāpati. Hearing her shrieks, Indra rushed to the spot. In the clash between Keśī and Indra, Keśī's club was broken into two with Indra's weapon Vajra. Suddenly Keśī lifted a mountain and threw it at Indra. Indra broke that mountain also into two. One part of it fell on Keśī himself, who fled frightened. After that, indra asked Devasenā how she happened to fall in Keśī hands. Devasenā answered thus :— "I am the daughter of Prajāpati. My name is Devasenā. Keśī had abducted my elder sister, Daityasenā. My sister and I used to come to take our bath in this Mānasa lake Keśī had expressed his wish to abduct both of us. My father has given me his blessing that a person who is worshipped by gods and asuras will become my husband. Having heard these facts, Indra held consulations with Brahmā and arranged the marriage between Subrahmaṇya and Devasenā. See also the word "Subrahmaṇya".

After killing Vṛtrāsura, Indra hid himself in a lotus flower in the Mānasa lake, to expiater for the sin of Brahmahatyā (killing a Brahmin). It was at that time that Nahusa became Indra. After Nahusa had been forced to go back to the earth as a serpent by the curse of Agastya, the Devas brought back Indra. At that time, Aṅgiras praised Indra with mantras from Atharvaveda. From that day Aṅgiras got the name of 'Atharvāṅgiras'. Indra was pleased and blessed Aṅgiras that his name would become famous throughout the world.

Karṇa had a bow called Vijaya. It was made by Viśvakarmā according to Indra's liking.

The Tripurāsuras performed penance and received boons from Brahmā. After that they clashed with Indra. Indra was not able to kill them. The vanquished Indra had the Tripuras killed by Śiva. See the word "Tripura".

When Karṇa and Arjuna came into conflict at the Bhārata battle, a controversy raged in heaven between Indra and Sūrya. Indra argued that Arjuna would win, while Sūrya as serted that Karṇa would gain victory. The Devas joined the side of Arjuna and Asuras joined Karṇa's side. In the end, Arjuna came out victorious and thus Sūrya was defeated by Indra.

The Rākṣasa Namuci once evaded capture by Indra by remaining hidden in the rays of the Sun. Indra went to him and pretending friendship, promised not to kill him either with wet thing or dry things or at night or in day time. Trusting his words, Namuci came out. Then Indra cut off Namuci's head with the froth scraped from the waves of the sea at the time of dusk. The head pursued him shouting, "You murderer of a friend, by breaking your promise!" Indra sought refuge under Brahmā. Brahmā advised him to bathe in Śoṇapuṇya tīrtha to expiate for the sin. Accrodingly Indra bathed in the river Sarasvatī and washed off his sin.

There is a story about how Sarasvatī river became Śoṇapunya tīrtha. There were frequent quarrels between Vasiṣṭha and Viśvāmitra. Once Viśvāmitra got angry when he came to know that Vasiṣṭha was performing a penance on the banks of the river Sarasvatī. He summoned Sarasvatī and ordered her to produce Vasiṣṭha before him immediately. Sarasvatī was in a dilemma. If she brought Vasiṣṭha to Viśvāmitra, Vasiṣṭha would curse her; if on the other hand, she did not bring him Viśvāmitra would curse her. At last she decided to produce Vasiṣṭha before Viśvāmitra. By eroding the earth on her bank little by little near the place where Vasiṣṭha was performing his penance, Sarasvatī managed to bring him down into her own current. Then she carried him floating down to the place where Viśvāmitra was waiting. When Vasiṣṭha reached his presence, Viśvāmitra was pleased. But without allowing Viśvāmitra to capture Vasiṣṭha she took him away in her current, eastwards, Enraged at this, Viśvāmitra pronounced a curse that blood should flow through the river Sarasvatī. Thus the water in the river became blood-red. The great sages who came there afterwards sympathised with Sarasvatī in her ill-luck and as a result of their prayers Śiva made her Śoṇapuṇyatīrtha.

In was in this river that Indra took his bath and washed off his sin.

Bharadvāja's daughter Śrutāvatī (Śruvāvatī) performed a very severe penance to get Indra as her husband. To test her character, Indra assumed the shape of Vasiṣṭha and went to Śrutāvatī. She received the guest with due reverence. Pleased with her treatment, the guest handed her five raw fruits and asked her to cook them for him. Śrutāvatī gladly undertook that service. She proceeded to cook the fruits but even after burning all the fuel she had, the fruits were not properly cooked. So she began to use her limbs one by one as fuel and burned them up. Indra was deeply impressed by her self sacrifice and appearing to her in his own from married Śrutāvatī.

Indra performed one hundred sacrifice at the place called Indratīrtha. Thus be became Śatakratu. It was there that he gave much wealth to Bṛhaspati.

Once Indra took the form of a bird and went to the forest and preached moral and spiritual duties to the sags who had gathere there.

Once Dantideva received a boon from Indra that he should have plenty of food and enough travellers to eat it.

Once Bṛhaspati told Indra that everything in the world could be achieved with soothing speech.

Brahaspti's wife Tārā once fell in love with Candra (the Moon god). She deserted Bṛhaspati and went to live in Candra's residence. Bṛhaspati complained about it to Indra. Indra promised to bring her back and to restore her to Bṛhaspati by whatever means possible. Accrodingly he sent a messenger to Candra. Compromise talks with Candra ended tin failure. So preparations were started fro a dreadful war between Indra and Candra. Śukra, the preceptor of Aduras also joined the side of Indra. Brahmā who came to know of all this, came riding on his swan and reconciled Indra and Candra. As directed by Brahmā Candra agreed to restore Tārā to her lawful husband, Bṛhaspati, (Devī Bhāgavata, First Skandah).

The great King Prahlāda once conquered Heaven. Indra, who lost his kingdom and glory, accepted Bṛhaspati's advice and went to meet Śukrācārya. Śukra told Indra that Prahlāda was the noblest person and that he had earned that nobility by his good qualities. Indra decided to acquire those good qualities from Prahlāda.

Indra disguised himself as a Brahmin boy and approached Prahlāda with a request for moral and spiritual advince. Prahlāda accepted him as his pupil and gave him moral and spiritual advice. Pleased with the pupil's devotion, Prahlāda agreed to give him whatever boon he wanted. The pupil said that he wanted only the good qualities of the Guru. Prahlāda agreed to it. Then a shadow-like figure appeared to emerge from Prahlāda's body. Prahlāda who was puzzled asked the figure :— "Who are you" "The figure answered :— "I am your virtuous character. Now I am leaving you and engtering this boy's body." Saying thus it left Prahlāda's body and entered Indra's body. Following it, all the good qualities of Prahlāda, like charity, truth, glory etc. entered Indra's body one after another. In was only in the end that Prahlāda came to know that the cunning pupil was Indra. Thus from that day, Prahlāda began to decline in his good qualities and Indra began to prosper.

There is a story in the Mahābhārata, of how Indra restored life to a dead Brahmin. Gautama was a Brahmin who had left his own home and settled down to live in the village of Dasyus (an aboriginal tribe). He married from a low caste and followed the customs of Dasyus. At that time another Brahmin happened to come there. He ridiculed Gautama who had lost his caste. Next morning Gautama left his residence and went to another place. Tired after his long journey, he fell asleep under a banyan tree. A King of birds named Nāḍījaṁgha lived on that tree. Nāḍījaṁgha who was the son of Kaśyapa, became very friendly with Gautama. He brought fish from the river Gaṅgā to feed Gautama and fanned him with his wings. Gautama told the anxious to get some wealth. There was a wealthy Rāksasa King named Virūpāksa in that country, who was close friend of Nāḍījaṁgha. Nāḍījaṁgha sent Gautama to Virūpāksa gave plenty of gold to Gautama. He returned to the foot of the banyan tree carrying tired after his long walk, was hospitably received by Nāḍījaṁgha. That kingly bird lay asleep close by Gautama. An evil desire to eat the flesh of Nāḍījaṁgha dawned upon the mind of Gautama. He killed that King of birds in his sleep. Virūpāksa who came to know of this, killed Gautama and gave his flesh as food for Dasyus. Virūpāksa, with tears in his eyes, made a funeral pyre and cremated Nāḍījaṁgha's body. At that time, as directed by Brahmā, Surabhi caused milk to flow from heaven and revived Nāḍījaṁgha. Virūpāksa told the whole story to Indra who came there at that time. Indra said that Nāḍījaṁgha died as the result of Brahmā's curse. He had offended Brahmā on a former occasion by refusing to attend Brahmā's assembly, although he was invited. Nāḍījaṁgha who was restored to life, was noble enough to request Indra to bring back Gautama also to life. Accordingly Indra revived Gautma. Nāḍījaṁgha returned the gold to Gautama and sent him away with this good wishes. Indra returned to heaven.

Indra, once fell in love with Ahalyā, the wife of Gautama, Sage Gautama who came to know of it, cursed Indra.

Once a haughy Vaiśya knocked down a young sage named Kaśyapa, with his chariot. The disgraced sage decided to commit suicide. Knowing this Indra went to sage in the form of fox and spoke to him, dwelling upon evil aspects of suicide. At last the young sage gave up the idea of committing suicide and returned to his hermitage.

Long ago the Asuras led by Tārakāsura, persecuted the gods in many ways. Tārakāsura had received a boon from Brahmā that only the son born to Śiva could slay him. So, to distract Parameśvara from his penance, in order to make it possible for him to beget a son, Indra sent Kāmadeva (god of love) to him. But Kāmadeva was burnt up on the fire from the third eye of Śiva. After that Pārvatī won Śiva as her husband as a result of her austere penance. She prayed to Śiva that Kāmadeva should be brought back to life and that a son should be born to her. Śiva replied to her :—

"Kāma was born from Brahmā's mind. As soon as he was born, he asked Brahmā "Kaṁ Darpam?" which means—whom shall I tempt and conquer?" So Brahmā called him "Kandrapa". Brahmā had advised him event at that time that he should never tempt me. Disregarding that advice he came to attack me and I burned him up. Now it is not possible for him to be born in a physical from. I shall beget of you a son with my spiritual power. I do not need the urge of Kāmadeva for this, as in the case of ordinary mortals".

As they were discussing this problem, Indra and Brahmā arrived there. At their request Śiva agreed to beget a son by Pārvatī. Since it is not desirable that all living beings should perish, Śiva allowed Kāmadeva to be born in the minds of all creatures. Brahmā and Indra returned quite happy. One day, Śiva and Pārvatī began their amorous dalliance. They did not stop it even after a hundred years. The whole world began to shake to its very foundations. Fearing that the world might perish, the devas, as ordered by Brahmā prayed to Agni, to interrupt the amourous play of Śiva and Pārvatī. Agni, who understood that it was not possible to achieve their object, fled and concealed himself under water. The Devas went out in search of Agni. By that time, the creatures in the water who could not bear the heat of Agni, told them the secret. Then Agni deprived them of the power of speech by a curse. After that he went and hid himself on the Mandara mountian. Elephants and parrots disclosed the secrets of Agni, who was hiding within the hollow of the trunk of a tree. Agni deprived them of their tongues by a curse. At last the gods discovered Agni. They sent him at once to Śiva to stop him in his amorous dalliance. Agni succeeded in his mission by his intense heat. Śiva transferred his semen to Agni who became pregnant. Being unable to bear its weight Agni deposited it in the river Gaṅgā, who at the behest of Śiva himself, left it in the woods on the Mahāmeru mountain. Śiva's attendant bhūtas (spirits) offered Pūjā to it there. After a thousand years a boy with six faces (Subrahymaṇya) was born out of it. He was suckled by the Kṛttikās employed for that purpose by Pārvatī and the boy grew up with astonishing rapidity within a few days. Having been suckled by the Kṛttikās, the boy got the name

"Kārttikeya".

In those days, Devendra who was defeated by Tārakāsura, decided to give up war and was living in Mahāmeru. The Devas and the sages used to go to Subrahmaṇya for protection. When Devendrar knew it, he became angry and went to war with Subrahmaṇya. Subrahmaṇya was wounded on the face with Indra's weapon. From the wound two sons named Śākha and Viśākha were born to Subrahmaṇya. With their help Subrahmaṇya encountered Indra again. At this stage Śiva appeared there and informed Indra that Subrahmaṇya had been born with a mission to kill Tārakāsura and to restore Indra's kingdom to him. It was then that Indra recognized Subrahmaṇya. He begged pardon of Subrahmaṇya and expressed his desire to instal him as his military commander. When the tried to perform the ceremony of installation by sprinking the holy water of Subrahmaṇya's head, the water refused to come out of the pot. Śiva told Indra that it was because he had tried to perform the installation before propitiating Gaṇapati. Indra then offered worship to Vighneśvara (Gaṇapati) and the ceremony went off without any hitch. Subrahmaṇya who thus became Indra's commander, killed Tārakāsura shortly afterwards. (Kathāsaritsāgara, Lāvāṇakalaṁbaka, 6th Taraṅga).

The vanquished Mahābali who had left his home and country was in gloom and despair when one Indra paid him a visit. At that time Mahālaksmī emerged from Mahābali's body and entered Indra's body. (M.B. Śānti Parva, Chapter 224).

Once Indra asked Brahmā about the efficacy of godāna or given a cow as gift. Brahmā about the efficacy of godāna or giving a cow as gift. Brahmā told him that there is a world free from the infirmities of old age diseasee and it is called "Goloka". He added that those who perform Godāna would get a place in Goloka.

A hunter in Kāśī once went to shoot birds with poisoned arros. One of his arrows hit a bigh tree accidentally and the powerful poison dried up the whole tree. In the hollow of the trunk of that tree there lived a bird with mystic powers. It did not like to leave that tree which had been its refuge ever since its birth. One day Devendra, in the guise of a Brahmin came to the bird who recognized him by its mystic power. In the conversation between them Devendra advised the bird to leave the tree and find some other suitable place for its residence. The bird did not accept his advice. Indra was pleased at the bird's loyalty and gratitude towards that tree which had been its shelter all along. So he took the bird along with him to Devaloka.

There was a King named Bhaṁgāśva. Once he performed a sacrifice called "Indradviṣṭa" which was believed to have the power of blessing him with children. Indra being not invited was displeased with him and was waiting for an opportunity to wreak vengeance on him. One hundred sons were born to Bhaṁgāśva. Once he went to the forest after entrusting the affairs of the kingdom to his on. Indra cunningly misguided him and made him lose his way in the forest. Wandering alone with his horse in the forest, he reached the bank of a river. Weary and thirsty, he stepped down into the river. To his amazement, he was instantly transformed into a woman! The bewildered "woman" somehow reached Bhaṁgāśva's palace. All the members of his family were deeply grieved over his change of sex. To avoid embarrassment to himself and other, Bhaṁgāśva returned as a woman to the forest and there lived as the wife of a sage and became the mother of a hundred sons. After some years "she" went back to the palace with the son and leaving them there returned again to the forest.

Indra went to the palace at this time made the two sets of hundred sons quarrel with one another until all of them perished in fighting. Hearing about this the mother who was in the forest, wept bitterly. Indra visited her (Bhaṁgāśva) there and she told him the whole story of her misfortunes and begged his pardon for performing Indradiṣṭa sacrifice without inviting Indra. Pleased with her repentance

Indra promised to resuscitate one set of her hundred sons. She wanted all the hundred sons who were born when she was a woman, to be restored to life. Indra was ready to restore her manhood too, but she preferred 200 sons of Bhaṁgāśva and leaving Bhaṁgāśva as a woman, returned to Devaloka.

A story is found in the Mahābhārata under the title of "Indra-Mataṁga-Saṁvāda" which illustrates that a Kṣatriya, Vaiśya or Śūdra can never become a Brāhmaṇa by any means. It was told by Bhīsma to Arjuna as follows :—

"Long ago a Brāhmaṇa's wife gave birth to a boy. The boy was given the name Mataṁga. His father sent him in a chariot drawn by a donkey, in connection with a yāga which he wanted to perform. Mataṁga whipped the donkey mercilessly. Seeing this, the donkey's mother said to Mataṁga—"You are not a Brāhmaṇa. Brāhmanas cannot be so cruel. You are a Caṇḍāla (a man of the lowest caste) born to your mother by a barber."

Mataṁga sadly returned to his father and after telling him what he had heard from the mother-donkey set out to perform an austere penance with the object of becoming a Brāhmaṇa. Devendra appeared to him and asked him what he wanted. Mataṁga asked for a boon whereby he could become a Brāhman; Indra vanished after saying that it was impossible. After that Mataṁga performed penance for hundred years, standing on one foot. Indra appeared again and repeated that it was impossible for Mataṁga to become a Brāhmaṇa. Then Mataṁga continued his penance for a thousand years, standing on his toe. Indra appeared again and transformed Mataṁga into a Deva named "Chandodeva". Indra told him that though he could become a Deva, he could never achieve Brahminhood. In his extreme grief Mataṁga renounced his life and entered Heaven.

There is a story in the Mahābhārta in which an Asura named Śaṁbara explained the greatness of Brahminhood to Indra. Once Indra approached the Asura, Śaṁbra and asked him what was the source of his glory and prosperity. Śaṁbara replied that it was all due to his whole-heared worship of Brāhmaṇas. From that time Indra began to offer worship to Brāhmanas and thus he won the place of Indra.

There is a story in the Mahābhārata of how a sage named Vipula who was born in the family of Bhṛgu once saved Ruci, his Guru's wife from Indra. Long ago, a great sage named Devaśarmā lived in a forest. His wife Ruci being enchantingly beautiful, many suitors were attracted to her. Chief among them was Indra. Devaśarmā was aware of this. Once he had to leave his āśrama in connection with a yāga. So he ordered his disciple Vipula to guard his wife Ruci during his absence. He had given a hint to Vipula that Indra who was an expert in disguises, might appear in the āśrama in any form. Vipula, by means of his mystic power entered into his guru's wife and guarded her.

After some time, Indra reached the Āśrama in the guise of a handsome youth. He disclosed his real identity to Ruci and told her that he had come there to spend a night with her. Ruci fell in love with him. But since she was under the mystic control of Vipula, Indra was unable to fulfil his desire. At last Vipula sent him away in disgrace.

Indra once stole an elephant belonging to the great sage Gautama. The sage complained to Dhṛtarāṣṭra, who advised him offer prayers to Indra. Accordingly Gautama pleased Indra by his prayers. Indra appeared and after returning the elephant took both the elephant and Gautama along with him to Devaloka.

Long ago there was a famous king named Marutta. Indra was closely associated with him in many of his activities.

Another anecdote about Indra which deals with the last part of Dharmaputra's life is given in the Mahābhārata.

The Pāṇḍavas, towards the end of their lives entered the forest and were travelling to the north.

Dharmaputra who was walking in front, was followed by a dog. On the way the four brothers and Pāñcātī fell down dead. Dharmaputra continued his journey accompanied by the dog without turning back or looking behind. At the end of the journey, Indra was waiting for him with his chariot. He told Dharmaputra that his brothers and wife had already taken their places in Heaven and that he should leave behind the dog and get into the chariot to go to Devaloka. Dharmaputra pleased that it was not right for him to enter Devaloka after deserting the dog which had followed him so far. Even though Indra pressed him very much to enter the chariot without the dog, Dharmaputra did not yield. At last the dog assumed the form of Yama who appeared and explained to them that he had taken the form of a dog and followed his son Dharmaputra to test his noble nature. They were all happy and all the three of them proceeded in the chariot to Devaloka.

In Uttara Rāmāyaṇa there is a story as given below, about the birth of Bāli, a son of Indra:—

Aruṇa, the charioteer of Sūry (the sun-god) went one night to Indraloka to see the goddesses dancing. Men were not allowed to enter the dancing hall. So, Aruṇa managed to enter the ball by disguising himself as a beautiful lady. The moment Indra saw her he fell in love with her. The name she assumed at that time was Aruṇī. Indra secretly took her outside and they had a sexual union. Bāli was the son born from their union.

A King named Sagara once performed a sacrifice. Devendera stole the sacrificial horse. Sagara sent all his 60,000 sons in search of the horse. They dug up the earth and went to the Nether worlds where they saw the horse tied in front of the sage Kapila. The enraged sons of Sagara tried to capture and bind the sage. But Kapila reduced all the 60,000 princes to ashes by his curse.

Diti and Aditi were daughters of Dakṣa. Kaśyapa married them. Indra was born as the sons of Aditi. At this birth of a son to Aditi, Diti became jealous of her sister. One day she told her husband Kaśyapa that she too wanted to have a virtuous, heroic and brave son who would be equal to Indra in every respect. Kaśyapa promised to grant her wish.

In due course, Diti became pregnant. Now it was Aditi's turn to become jealous of Diti. She could not bear the thought of Diti having a son equal to her own son Indra in glory and splendour. So she called Indra and secretly instructed him to destroy Diti's child in the womb, by whatever means.

In obedience to his mother, Indra approached Diti pretending friendship and spent a lot of time inner company. He soon won her confidence and love by his affectionate attentions. One one occasion, when she was in sound sleep, Indra, by his mystic power, entered into Diti's womb with his weapon Vajra and cut the child in the womb into seven pieces. The child began to cry loudly, but Indra said "Mā ruda" which means "do not cry" and cut each of the pieces again into seven parts. Thus the embryo (child) was finally cut into fortynine pieces, which later became the fortynine "Mārutas" or "Maruts". When she woke up. Diti realized Indra's treachery and in her fury she cursed Indra and Aditi. She cursed that Indra would lose his kingdom of Devaloka and that Aditi would be imprisoned and her sons would be killed. As a result of this curse Devendra lost his kingdom on one occasion. Aditi, in her next birth, was born as Devakī, wife of Vasudeva and was imprisoned by Kaṁsa who killed her children. (Devī Bhāgavata, Fourth Skandha).

(1) King Aṁbarīsa had a minister named Sudeva. Sudeva fell fighting in the battle-field. After some years, Aṁbarīsa also died. When Aṁbarīsa arrived in Heaven, he was surprised to find that Sudeva had already secured a place there long ago. Ambarīsa had performed many sacrifices, Sudeva had performed many war-sacrifices. He added that war-sacrifices were as efficacious for attaining Heaven as other kinds of sacrifices.

(2) Aṁbarisa, King of Ayodhyā was performing a sacrifice. At that time, Indra had stolen the

sacrificial animal. To continue the sacrifice without interruption, the King decided to substitute Śunaśśepha, the son of Ṛcīka, for the cow. But Śunaśśepha prayed to Indra who came and rescued him from the jaws of death.

There is a story that Indra once pushed down from Heaven, Triśaṅku a King of the Sūrya vaṅśa (Solar dynasty).

Once Viśvāmitra observed a vow of silence for a period of one thousand years. At the end of that period, when he was about to take his food, Indra appeared in the form of a Brahmin and asked for that food. Viśvāmitra gave that food to the Brahmin and resumed his austere penance.

At the time when Śrī Rāma and Laksmaṇa were leading their life in the forest, one day Indra paid a visit to the Āśrma of the sage Śarabhaṅga. Devendra wished to take the sage with him to Devaloka. As they were talking, they saw Śrī Rāma coming to the Āśrma. Indra advised Śarabhaṅga to speak to Śrī Rāma and left the place. As suggested by Indra, the sage had a conversation with Śrī Rāma. After it Śarabhaṅga offered his body to the fire and went to Devaloka.

When the battle between Śrī Rāma and Rāvaṇa was in progress, Indra presented to Śrī Rāma, and excellent chariot along with the horses. The chariot and horses were handed over to Śrī Rāma on the battlefield by Mātali, Indra's charioteer. Śrī Rāma fought against Rāvaṇa from that chariot and slew him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 103).

After the war with Rāvaṇa, Indra appeared before Śrī Rāma and asked him what boon he wanted. Śrī Rāma replied that all those monkeys who died in the war should come back to life and the forests in which they lived should abound in fruits and flowers in all the seasons of the year. Indra restored all those monkeys to life and made all the forests in which they lived, green and rich with luxuriant vegatation. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 129).

During their life in the forest Śrī Rāma and Laksmaṇa, accompanied by Sītā entered Daṇḍakāraṇya. Śrī Rāma's chief object in going there was to give protection to the sages and their hermitages in the forest. But seeing that he had made the killing of Rāksasas his main purpose, Sītā told him that this change in the objective would spoil other important matters. To illustrate this she told him the following story:—

'Once upon a time, a great sage was observing holy rites with great austerity. Indra was alarmed at it. He went to the sage's hermitage in the form of a warrior armed with a sword. Indra handed over his sword to the sage for safe custody. The sage accepted it an from that time all his attention was concentrated on the sword. All his time was spent in guarding the sword and he began to neglect his devotional duties as a sage. As a result of it his mystic power declined and ultimately he fell into Hell. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 9th Sarga).

Indra was anointed as King of Devas on Meghavān mountain. In the 42nd Sarga of Kiskindhā kāṇḍa of Vālmīkī Rāmāyaṇa we find that Sugrīva had ordered the monkeys to search for Sītā on that mountain also.

Maya, the carpenter of the Asuras, performed penance to Brahmā and acquired complete mastery in the science of carpentry and architecture. After that he constructed a forest mansion of golden colour and took up his residence in it. Once Maya set his eyes on a goddess named Hemā. When Indra knew this he became angry and killed Maya with his weapon — Vajra. From that time Hemā got Maya's golden mansion. This was told by Hemā's maid, Svayaṁprabhā to Hanūmān.

In Kṛtayuga all the Mountains in the world had wings. They used to fly about here and there like Garuḍa with the speed of wind. The sages and the Devas feared that they might fall on their heads. The Devas held a conference and elected Indra to find a remodel for this. Indra cut off the wings of the mountains with his Vajra. The Maināka mountain was a friend of wind. When Indra was about to cut off the wings of that mountain, Wind suddenly removed it and deposited it in the ocean. It is out of his gratitude for this that the Maināka mountain rose up from the ocean and provided a resting place for Hanūmān, the son of Wind god, when he jumped to Laṅkā. This story was told by Maināka mountain to Hanūmān.

Once Devendra accepted a sage named Viśvarūpa as his preceptor for a sacrifice. Viśvarūpa's as his preceptor for a sacrifice. Viśvarūpa's mother was a Dānava partisan. So this priest, as directed by his mother, performed the sacrifice with the prayer—"May the gods and the Asuras prosper."As a result of the prayer, both the gods who performed the sacrifice and the Asuras who did not perform it, prospered. At this Devendra became furious and he cut off the head of the Guru. (Devī Bhāgavata, 3rd Skandha).

Long ago there was a King called Kakutstha in the Iksvāku dynasty. When he was ruling over the kingdom of Ayodhyā, a war broke out between Devas and Asuras. In that war, the Devas were not able to defeat the Asuras. Indra in distress approached Visnu for refuge. Visṇu advised him to seek the help of kakutstha, King of Ayodhyā. So Indra with the other gods went to Ayodhyā. When Kakutstha heard about their appeal for help, he lady offered his help but only on condition that Indra became his vehicle. Seeing no other way, Indra assumed the form of a bull and Kakutstha, riding on the back of the bull fought against the Asuras and defeated them. It is from that day that the King came to be called "Kakutstha", "Indra-vāhana" and "Parañjaya". (His original name is unknown). "Kakuṭ" means the "hump of a bull". Because he was seated on the "Kakut" he got the name "Kakutstha". Because he made Indra "vāhana" (vehicle) he got the name of "Indravāhan". As he defeated the Asuras and conquered their city (pura) he was called "Purañjaya". Kakutstha was the son of Śaśāda and the father of Pṛthu. Śrī Rāma is called "Kākutstha" because he was born in the family of Kakutstha. (Devī Bhāgavata, 7th Skandha).

Devī Bhāgavata, 8th Skandha says that Indra is one of the "Asṭdikpālakas (the eight protectors of the quarters) and the name of his city is "Amarāvatī".

The Devī Bhāgavata 5th Skandha says that two life-spans of Brahmā make Visṇu's life-span. Śiva has double the life-span of Visṇu, that during the life of Brahmā, fourteen Indras will drop down from Heaven and perish, and one day of Brahmā is made up of one thousand "Caturyugas."

There are fourteen Manvantaras during the life of the present Brahmā (See under Manvantara). This means that fourteen manus will be born and will die one after another during this period. Each Manvantara will have its own Indra and the Devas. The first Manu was Svāyambhuva. After him five more Manus, Svārocisa, Uttama, Tāmasa, Raivata and Cāksusa, have passed away. The present Manu is Vaivasvata the son of Sūrya. The current Vaivasvata Manvantara is the seventh. At the end of seven more Manvantaras, the present Brahmā will perish and a new Brahmā will be born. For the names of the Indras of different Manvantaras, see under Manvantara. (Visnu Purāṇa, Part 2, Chapter 1).

Sardar K.M. Panikkar in his preface to Ṛgveda Saṁhitā says that Indra got the name purandara because he destroyed the cities (Puras) of the Dasyus. But in Chapter 71, of Vāmana Purāṇa, we are told that he got this name because he killed "Pura", the son of Mahābali.

Once an Asura named Śūrapandma obtained from Brahmā, a boon to enable him to conquer the whole world. He persecuted the inhabitants of all the three worlds. He sent his followers to bring Indrānī (Indra's wife) to him as a captive. Indra, who came to know of this, secretly went away with Indrāṇī to the Koṅkaṇa land and lived in a temple there. After some days, entrusting Indrāṇī to the protection of Śāstā, he went to Kailāsa. Just at this time, Śūrapadma's sister Ajāmukhī came there and tempted Indrāṇī. Śāstā cut off the hands of Ajāmukhī and took Indrāṇī. (Skanda Purāṇa, Asura Kāṇḍa).

Mucukunda, a King of the Iksvāku dynasty, once went to Devaloka at the invitation of Indra. In the war between the Devas and Asuras, Mucukunda helped Indra and the Asuras were defeated. Indra was pleased and asked mucukunda what boon he wanted. Mucukunda asked for a boon which would give him long and sound sleep. Indra granted it and in addition declared that anyone who disturbed Mucukunda's sleep would be reduced to ashes. After that Mucukunda went to sleep in a cave in the middle of a dense forest.

A King of the tribe Yavana performed penance to Brahmā and obtained his boon which would enable him to defeat the Yādavas (Śrī Kṛsṇa's clan) and he began to fight with Śrī Kṛsṇa. Because of he began to fight with Śrī Kṛsṇa was not able to kill him. He drove Yavana into the cave in which mucukunda was sleeping. Mucukunda suddenlyn woke up from his sleep and looked at him with great anger. Yavana was at one reduced to ashes. (Bhāgavata, 10th Skandha).

The juice of the Soma Plant is the favourite drink of Indra.

Sage Aṅgiras began worshipping the Devas, hoping to have a son who will be equal in glory to Indra. Indra who did not like another person to be his equal, took birth himself as the son of Aṅgiras. Savya is the name of that son. Once Savya assumed the form of a goat and ate up the soma plant of a sage called Medhātithi. The sage then called him Mesa (goat). Indra is still known by the name, Mesa.

Once Indra took birth as the daughter of a king named Vṛsaṇāśva and assumed the name Menā.

Once Indra helped a King named Ṛjiśvā to defeat the Asuras, Karañja, Parṇaya and Vaṁgṛda.

A King named Svaśva offered prayers to Sūrya to bless him with children. Sūrya himself took birth as his son. Once a great sage called Etaśa got involved in a fight with this son (Sūrya). When the sage was about to collapse, Indra came to his rescue.

Once an asura called Paṇi stole some cows and hid them in some unknown place. Indra asked Saramā, the bitch of the Devas to find out and inform him where the cows were kept concealed.Saramā replied that she was prepared to do so, if Indra would give milk to her child and look after it in her absence. Indra undertook that task and the bitch went out and found out the place where the cows were hidden and reported it to Indra.

Dadhīca (Dadhīci) was the son of Atharva. He used to scare away the Asuras by his eerrible look. Once when he had gone to Heaven, the earth became infested with Asuras. Indra set out to fight them. He tried to find out whether Dadhīca had left behind anything to be used as a weapon. "Dadhīca had with him a horse-head", he was told. Indra went in search of it and at last found it in a lake at a place called Śaraṇya. It is with its bone that he killed the Asuras.

Indra taught Madhuvidyā (The science of intoxicating drinks) to Dadhyaṅ. He was warned by Indra that if he communicated that lore to anyone else, his head would be cut off. Once the Aśvinīs wanted to learn it. Since Indra had denied Soma drinking to Aśvinīs, they were not on good terms with Indra. So they approached Dadhyaṅ to acquire that Knowledge. But he refused to teach them due to his fear that Indra would cut off his head. So the Aśvinīs cut off Dadhyaṅ's head and fixed a horse's head in its place. With that horse-head Dadhyaṅ taught the Aśvinīs Madhu Vidyā. After they had learnt the knowledge, they replaced his own head after removing the horse-head.

It is said that once, in a light mood, Indra made a mare give birth to a cow.

Śatānīka was a King of the Lunar dynasty who ruled over the city of Kauśāmbī. Indra who was highly impressed by his heroic exploits once invited him to Devaloka to suppress the Asuras. In the war with Asuras, Śatānīka was killed. After that Śatānīka's son, Sahasrānika went to Devaloka and killed the Asuras. Indra who was pleased declared that Sahasrānīka would marry the beautiful Mṛgāvatī and they were married.

Vāsavadattā who was the wife of Udayana was born in the world by Indra's blessing. See under "Vāsavadattā". (Kathāsaritsāgara, Kathāmukha lambaka, 1st Taraṅga).

Rāvaṇa conquered the world with the help of Brahmā's blessing. In his pride he came into conflict with Indra. After a fierce battle, Rāvaṇa's son, Meghanāda defeated Indra. He took Indra to Laṅkā as a prisoner. Rāvaṇa chained Indra's hands and feet and tied him to his flagstaff. The Devas in distress approached Brahmā for help. Brahmā went to Laṅkā and secured the release of Indra. After giving the title of Indrajit to Meghanāda, Brahmā returned to Brahmaloka.

Sometime before theis Devendra had committed adultery with Ahalyā, Sage Gautama's wife. At that time Gautama had uttered a curse on him, that he would have to spend a year in prison, chained by an enemy. His life in Rāvaṇa's prison in Laṅkā was in fulfilment of the curse.

Hanūmān, the son of Vāyu (wind) sprang up into the sky as soon as he was born, seeing the brilliant rising sun, and mistaking it to be some delicious food. He saw Rāhu who was standing near the sun and made a leap towards him. When he came near, he saw Airāvata, Indra's elephant, standing in Devaloka. At one he turned towards that elephant to swallow him. Seeing the struggle between Hanūmān and Airāvata Indra used his weapon Vajra which cut the monkey's "hand" (jaw bone) and he fell down dead on the earth. Vāyu, in deep sorrow, took the dead body of his son and went to Pātāla. When Vāyu (wind) left the world, the creatures of the world underwent great suffering. Then the Devas led by Brahmā went to Pātāla, consoled Vāyu and revied Hanūmān. Since his "Hand" was cut with Vajra, the monkey was named "Hanūmān" by Indra. Besides, Indra gave him a blessing that Hanūmān would die only when he wished.

For the story of how the people of Gokula (Cowherds' colony) stopped the worship of Indra, how Indra caused a heavy shower of rain, and how Śrī Kṛṣṇa used the Govardhan mountain as an umbrella, see under "Kṛṣṇa".

Once the sage Durvāsas went to Devaloka. The goddesses gave him a grand reception at which Manakā presented him with a garland made ~~of~~ fragrant flowers. The sage gave it to Devendra. Indra place it on Airāvata's tusk. The fragrance of the garland attracted a large number of bees to it. They swarmed round the head of the elephant and annoyed it. Airāvata picked up to garland trampled it under his foot, pulled it to pieces and threw it away. Durvāsas took this as an insult to himself and pronounced a curse that all the gods would be subjected to wrinkles and grey hair of old age.

Indra and the other gods fell victims to old age. Indra requested Durvāsas to release him from his curse. The sage relented and told him that if the Devas drank Amṛta obtained by churning the ocean of milk they would recover their youth. Accordingly, the ocean of milk was churned by the joint effort of the Devas and Asuras and in the end the Devas snatached it away. When the Devas drank Amṛta, the symptoms of old age disappeared and they recovered their youth. (Uttara Rāmāyana).

Daṇḍa the son of Iksvāku, a King of the Solar dynasty, ruled over the territory between the Vindhya and the Himālayas. Once when he was out ahunting in the neighbourhood of the mountains he saw a charming woman. She was "Arā", the daughter of the sage Śukra. The King was fascinated by her beauty and fell desperately in love with her at the very first sight. He seized her by force and committed rape on her. When Śukra knew about his, he was furious and uttered a curse that Indra should shower a rain of fire on Daṇḍa's kingdom. Thus the whole country of Daṇḍa was destroyed by Indra's rain of fire. In course of time that region was turned into a dense forest and came to be called "Daṇḍakāraṇya". (Uttara Rāmāyaṇa).

Indra; Marutvān, Maghavān, Biḍaujas, Pākaśāsana, Vṛddhaśravas, Sunāsīra, Puruhūta, Purandara,

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Jisṇu, Lekharsabha, Śakra, Śatamanyu, divaspati, Sutrāmā, Gotrabhit, Vajṛī, Vāsava, Vṛtrahā, Vṛsā, Vāstospati, Surapaṭi, Valārāti, Śacīpati, Jambhabhedin, Harihaya, Svārāt, Namucisūdana, Saṁkrandana, Duścyavana, Turāsāt Meghavāhana, Ākhaṇḍala, sahasrāksa, Ṛbhuksā.

In the earliest stage of Hindiusm, Indra had occupied one of the most eminent places among the gods. Mahāvisṇu had only the place of younger brother of Indra at that time. In Amara Kośa we find "Upendra Indrāvaraja" as the synonym of Visṇu. In Ṛgveda Indra has a more important place. Although Rudra is a divinity or diety and although there are references to Kapardin, there is not even a single stuti (praise) about Śiva in the Ṛgveda. Ṛgveda does not recognize Devīpūjā and idle worship. But in the Purāṇic age, Indra was transformed into a lascivious "Deva Prabhu" (Lord among the gods). Sardar K.M. Panikkar, in his preface to "Ṛgveda Saṁhitā" says about Indra:— "The main actor in Ṛgveda is Indra. In the war against the Dasyus the Āryas seek the help chiefly of Indra. Indra is represented as very handsome and of a golden complexion. His weapon is Vajra, thunderbolt which was made by Tvasṭā. Vāyu (wind) is his charioteer. He is constantly travelling about in the sky driving in his golden chariot. Indra likes drinking Soma juice more than the other gods. Indra is even referred to as "Somapa". He is also sometimes described as the twin brother of Agni. Sages have sung unendingly about the exploits of Indra. Hiraṇyastūpa, a sage, has composed a work entitled "Indrastuti" which celebrates many of the heroic deeds of Indra. Indra was Vajrapāṇi who had slain the Asuras like Ahi, Tusṇa, Śaṁbara, Vala, Vṛtra and others.

There are also several stories in the Vedas about the birth of this hero. At the time of Indra's birth, somehow, his mother felt that he was incapable of being killed. So she decided to abandon him. Fearing trouble for herself, she asked the child to leave her and go to some other place. Indra refused to do so and followed her to the house of Tvasṭā. There he drank the juie of the soma plant and gained strength to kill his enemies. But unaware of this, his mother, tried to keep him concealed. Indra, however, came out of the place in his dazzling attire and encountered the enemies. Vṛtra who met Indra got ready for a fight. In the fight Vyaṁsa struck down Indra. The devas fled in fear. Indra who was left alone called upon Visṇu and sought his aid.

Although Indra needed help in his fight with Vṛtra, he was the chief support to the Ārynas in their fight against the Dasyus. It was Indra's Vajra which broke up the fortresses of many Dasyu kings. That was why he got the name "Purandara". Once Indra dried up the whole river to enable his army to cross it for the sake of Sudās. When Suśravas became helpless, Indra destroyed twenty kings and 60099 soldiers with his chariot wheel. Thus we see Indra in the Ṛgveda as the destroyer of the Dasyus and the protector of Āryans."

Indrāṇī, Śacī and Pulomajā are the names of Indra's wife. Indra's son, Jayanta is also known by the name of Pākaśāsani. Indra's city is Amarāvatī; his chariot "Vimāna", his charioteer Mātali, and his garden Nandanavana. "Vaijayanta" is the name of his mansion. Indra's weapon has several other names, such as, Hrādinī, Kuliśa, Bhidura, Pavi, Śatakoṭi, Svaru, Śāmba, Dambholi, Aśani etc. Indra's assembly is called "Sudharmā". Indra's bow is the rainbow, his sword is Parañjaya and his residence is Heaven. The trees in Heaven are, Mandrā, Pārijāta, Santāna, Kalpavṛksa and Haricandana. The festival celebrated in honour of Indra is called "Śakradhvajotthāna" or "Indrotsava".

Once Mahāśani, the son of Hiraṇya defeated the gods in a battle and took Indra and Indrāṇī to Pātāla as captives. The Devas who knew that Mahāśani was a relative of Varuṇa, sought the help of Varuṇa. At the instance of Varuṇa , Indra was released. The revengeful Indra prayed to Śiva. Śiva appeared and asked Indra to submit his complaint to Visṇu. Indra offered his prayers to Visṇu. As a result of it, a man who had the elements of Śiva and Visṇu, in him, took his birth from the water of the

Gaṅgā. He killed Mahāśani. (Brahmāṇḍa Purāṇa).

INDRADYUMNA

A King born in the dynasty of Svāyambhuva Manu, and a king of the Pāṇḍya country.

Descended from Visṇu in this order :— Visṇu—Brahmā—Svāyambhuva Manu — Priyavrata — Agnīdhra—Nābhi—Ṛsabha—Bharata—Sumati—Indradyumna.

Indradyumna, a devotee of Visṇu handed over governance of the country to his children when he became old, and performed penance in the Malaya mountain. One day, when he was immersed in meditation Agastya came there. Naturally, Indradyumna did not notice Agastya's arrival. Enraged at this the latter cursed Indradyumna and turned him into an elephant. Being told immediately about the curse by his servants Indradyumna sought redemption from the curse from Agastya himself. Redemption was granted thus: Indradyumna would roam in the forest for years as an elephant, a devotee of Visṇu and he would attain salvation when Lord Visṇu came down to the earth and patted the elephant on its back. Accordingly Indradyumna who was turned into an elephant roamed about in the forest for many years in the company of a herd of wild elephants. At last it arrived at Mount Trikūṭa. There was a lake there on the banks of which was sage Devala engaged in penance. Hūhū, the Gandharva had once come to this lake with a number of Apsarā women and they indulged in amorous sports, which Devala did not like. He cursed Hūhū and turned him into a crocodile, and the crocodile lived in the same lake.

Indradyumna who was tuned into an elphant, stepped into the lake to drink water when the crocodile caught hold of its hind leg. Neither did the elephant yield nor the crocodile leave the former free. Their tug of war continued for 1000 years when Mahāvisṇu appeared on the scene, killed the crocodile and saved the elephant. At once the elephant was re-transformed into Indradyumna and he attained. Vaikuṇṭha (the abode of Visṇu). (Bhāgavata, 8th Skandha).

A Malayalam verse summarises the above story as follows :— Impelled by Agastya's curse the elephant went to the lake at Mount Trikūṭa, and suffered for 1000 years as the crocodile which caught hold of its hind leg did not loosen its grip. Then appeared on the scene the killer of Murāsura (Lord Visṇu) on his vehicle, Garuḍa, killed the crocodile with his discus and granted salvation to the elephant.

The merits or the result of his good and noble deeds having been exhausted, Indradyumna, the saintly king once descended from heaven to earth, and the sad King approached sage Mārkaṇḍeya. But, the sage did not recognize him. The King and the sage went to Prāvīrakarṇa, an owl living on the top of the Himālayas. It also did not recognise the King. Then they went to Nāḍījaṁgha also could not recognise the King. In another part of the lake was living a tortoise called Akūpāra, who was older than Nāḍījaṁgha. At last the King, the sage, Prāvīrakarṇa and Nāḍījaṁgha approached Akūpāra. At this very sight Akūpāra recognized the King . Akūpāra told sage Mārkaṇḍeya that Indradyumna was a very famous King and quite liberal and munificent in distributing gifts, and that the lake Indradyumna was formed by the passage of the cows gifted by the King. Having heard these details regarding the King the sage sent him back to heaven.

INDRAJIT

Rāvaṇa's son, Meghanāda.

Descended from Visṇu thus:—Visṇu—Brahmā—Pulastya—Viśravas — Rāvaṇa — Meghanāda (Indrajit).

To Pulastya, one of the Prajāpatis was born by Mālinī, Viśravas. Viśravas had two wives, Devavarṇinī, also called Ilibilā and Kaiasī. Vaiśravaṇa or Kubera was his son by Ilibilā and Rāvaṇa,

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kumbhakarṇa, Vibhisaṇa and Śūrpaṇakhā (daughter) being the offsprings of Kaikasī. Rāvaṇa married Mandodarī and three sons, Meghanāda came to be known as Indrajit also, because he had defeated Indra once.

Though it was Mandodarī, Rāvaṇa's wife, who gave birth to Meghanāda (Indrajit) the Uttararāmāyaṇa refers to him as the son of Śiva in a story as follows:—

Once, after religious fasting and other rites on a Monday (to propitiate the Sun-God) Madhurā, an Apsarā woman, adorned with all kinds of ornaments went to Mount Kailāsa to offer salutations to Lord Śiva. Pārvatī, Śiva's consort was not present then, and Madhurā used the opportunity to please the Lord and she got pregnant by him. All on a sudden Pārvatī appeared on the scene, and knowing what had happened in her absence she cursed Mahurā to fall into an abandoned well as a frog. Madhurā prayed for redemption from the curse, and Śiva pitying her sad plight blessed her that after 12 years she would get herself transformed into a fair damsel and become the daughter of Maya and would, then, be married by a great King. According to Pārvatī's curse Madhurā fell into a well in the forest as a frog. Mayāsura was performing penance near the well to get a daughter. On the expiry of 12 years after Madhurā fell into the well as a frog, Mayāsura looked into it and beheld a beautiful girl. He took her to his palace named her Mandodarī and brought her up as his own daughter. Rāvaṇa married her. It was at this stage that Śiva's vital fluid which had, twelve years before, entered her womb made its appearance in the form of a son. Rāvaṇa named him Meghanāda. Being Śiva's son he grew up with great prowess. (Uttara Rāmāyaṇa).

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When once Rāvaṇa was away from Laṅkā on a conquest of the world, Meghanāda went to Nikumbhilā, the central place for conducting yajñas, and performed seven yajñas with sage Śukra as the chief priest. By the time all the seven yajñas, viz. Agnisṭoma, Aśvamedha, Bahusvarṇa, Vaisṇava, Māheśvara, Rājasūya and Gosava were over, Rāvaṇ returned to Laṅkā and sage Śukra gave him details about the yajñas conducted by his son Meghanāda. Rāvaṇa that he would meet with his death at the hands of Visṇu. (Uttara Rāmāyaṇa).

By performing a Śaiva yāga, Meghanāda got the blessings of Śiva, who taught him (Meghanāda) the great art of Samādhi, which helped one to move amongst others invisible to them.

Once Rāvaṇa encircled Indraloka with a big army, and Indra, very much alarmed ran up to Visṇu for prtection. Visṇu told Indra that it was not yet time for Rāvaṇa's death and when it was time Visṇu himself would slay him. Disappointed at this Indra returned, and a fierce war ensued between him and Rāvaṇa. Indra fought with Rāvaṇa, and Jayanta, his son fought with Meghanāda. When fighting reached its climax Meghanāda resorted to the art of Samādhi taught by Śiva, and became invisible to others. Then he showered his arros. Jayanta fainted on the battlefield. Pulomā, father of Indrāṇī, carried away Jayanta without others knowing and concelaed him in the ocean. Everyone thought that Jayanta was dead. Burning with grief and revenge Indra confronted Rāvaṇa again. Rāvaṇa fell down at the blow with Indra's vajra (thundrbolt). Then once more making himself invisible to others, Megahanāda jumped into Indra's chariot and bound him prisoner. By that time Rāvaṇa got up on his feet, and he and Meghanāda carried away Indra to Laṅkā and chained him to the foot of the flagstaff.

The Devas, grief-stricken at this sad fate of Indra went to Brahmā and submitted their grievance. Brahmā reached Laṅkā, and named Meghanāda Indrajit. (He who gained victory over Indra). Indrajit prayed to Brahmā for the boon, which would ward off death for ever. When Brahmā told him that the boon of eternal deathlessness was out of the question he sought the following boon : that when he had performed a yajña, out of the sacrificial fire should emerg a chariot and necessary horses and that he should not be killed by any one while fighting from that chariot, and that he did not mind being killed

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by enemies if he got aay without completing the yajña. Brahmā granted him the boon. And, as directed by Brahmā Rāvaṇa released Indra from imprisonment after one year.

A clash occurred between Indrajit and Hanūmān, who landed in Laṅkā in search of Sītā, and the former got Hanūmān bound by Brahmāstra.

At the height of the fierce war between Rāma and Rāvaṇa, Indrajit and Laksmaṇa clashed with each other. Finding victory impossible Indrajit created a fake Sītā and killed her. Thinking that Śitā was dead, grief-stricken Hanūmān, Lakshmaṇa and the regiment of monkeys withdrew from the fight. Informed of Sītā death Rāma fainted.

Indrajit began the yajña for victory over Rāma at the place called Nikumbilā. Vibhīsaṇa told Rāma and Laksmaṇa about the warning of Brahmā that Indrajit would be killed if the yajña was obstructed. Happy at the information Rāma and Laksmaṇa immediately went to Nikumbilā to fight with Indrajit who was engaged in performing the yajña, and without completing the yajña he came out and began fighting, and Laksmaṇa killed him.

INDRĀṆĪ

Wife of Indra (Śacī).

Descended from Visṇu thus : Visṇu — Brahmā — Kaśyapa — Pulomā — Śacī (Indāṇī). Pulomā was an asura born to Kaśyapa by his wife Danu. Indra married Śacī, the daughter of Pulomā, and hence Śacī is called Indrāṇī also. She is called Paulomī also as she was the daughter of Pulomā.

An Asura called Śūrapadma once coveted Indrāṇī. He deputed his men to fetch Śacī somehow or other to him. Hearing about this, Indra, keeping Indrāṇī with him, went to and stayed in the Chīyāli temple in Koṅkaṇadeśa, and afterwards Indra went to Mount Kailāsa after asking Śāstā to guard Indrāṇī. During Indra's absence Ajāmukhī, sister of Śūrapadma met Indrāṇī and induced her to become Śūrapadma's wife. Indrāṇī refused. Ultimately Indra returned and took Indrāṇī back to Devaloka.

Mahābhārata says that Pāñcālī was a partial incarnation of Indrāṇī. (See under Pāñcālī). A part of Śacī was born in the family of Drupada as Drapadī, viz. Pāñcālī.

(1) Indrāṇī once went to the assembly of Brahmā and worshipped him.

(2) When once Satyabhāmā came to Devaloka with Śrī Kṛsṇa, Indrāṇī conducted her to Aditi, mother of the Devas.

(3) Śacī also was present at the birth of Subrahmaṇya.

INDRAPRASTHA

Capital city of the Pāṇḍavas. It is the same as Delhi, the capital of modern India.

As ordained by Dhṛtarāṣṭra, Dharmaputra, claimant to half of the kingdom, went to the forest Khāṇḍavaprastha with his brothers. Śrī Kṛsṇa stood by them ; great sages like Vyāsa helped them. There, in the forest, they built a city called Indraprastha as beautiful as Indraloka.

Once Agni burned down the Khāṇḍava forest. (See under Khāṇḍavadāha). Arjuna saved Maya and five other from the fire. Maya asked Arjuna what he should do in return for saving his life. Arjuna replied that it was not proper to expect any reward for saving one's life and that, if Maya was very keen about doing something in return, it might be done for Kṛsṇa. Then Kṛsṇa asked Maya to build for the Pāṇḍavas a palace, the most beautiful once in the world at Indraprastha. And, accordingly, after getting the Brahmins duly feasted, Maya marked the ground ten thousand Kiskus in extent. Then Maya went to mountain Maināka to the west of Mount Kailāsa, where in the pool called Bindu he had stored a large quantity of gold and gems. Maya brought those materials as also a conch called Devadatta from there and built the most beautiful palace in the world at Indraprastha. Within the palace were made many a beautiful pool and various patterns with galleries etc. in glass. It was built so beautifully and in such a manner as to create, at the very sight, the illusion that there was water where there was really no water and vice versa. It took fourteen months to complete the construction of that most beautiful model of architecture.

Vajra, son of Aniruddha of the Yādava dynasty was made master of Indraprastha after the time of the Pāṇḍavas.

ĪŚVARA

Once Devī told Himavān who, according to the Hindu regligion, God is, and how creation takes place from Īśvara (God). The famous discussion about Godhood, called Devīgītā is quoted hereunder.

(1) Ahamevāsa pūrvaṁ tu
nānyad kiṁcit nagādhipa /
Tadātmarūpaṁ cit saṁvit
Parabrahmaikanāmakam. //

(Before the creation of the universe commenced, I alone was ; there was nothing else. Then I was called Parabrahman, Citsvarūpī, Saṁvitsvarūpī and Ātmarūpī).

(2) Apratarkyamanirdeśya-
manaupamyamanāmayam /
Tasya kācit svataḥ siddhā
śaktirmāyeti viśrutā //

(That form is beyond discussion (Apratarkyam); beyond description (Anirdeśyam); incapable of being compared (Anaupamyam); beyond birth, death youth, old age etc. (Anāmayam). In this form of mine resides māyāśakti.

(3) Na satī śā nāsatī sā-
nobyayātmā virodhataḥ /
Etadvilaksaṇā sarvadā //

(That māyāśakti cannot be said to be existing or not existing. Thus it is neither existing nor not existing. The statement existing and not existing is subject to the error, paradox. That great force exists always in me with the pair of aspects.

(4) Pāvakasyosṇateveya-
musṇāṁśoriva dīdhitiḥ /
Candrasya candrikeveyaṁ
Mameyaṁ sahajā dhruvā //

(Fire does not exist without heat, nor Sun with light nor Moon without its rays. Just like this, that māyāśakti is coeval with me. It is permanent.

(5) Tasyāṁ karmāṇi jivānāṁ
Jīvāḥ Kālāśca sañcare /
Abhedena vilīnāḥ syuḥ
Susuptau vyavahāravat //

(Just as all actions, feeling and even the sense of time remain latent in deep sleep, even so all the actions and emotions of all living beings lie absorbed in Māyā).

(6) Svaśakteś ca samāyogā-
dahaṁ bījātmatāṁ gatā /
Svādhārāvaraṇāttasya-
dosatvaṁ ca samāgatam //
(I am myself the source of this Māyā; but it has a strange power called āvaraṇa which hides my real nature).

(7) Caitanyasya samāyogād
nimittatvaṁ ca kathyate /
Papañcapariṇāmācca
Samavāyitvamucyate //
(Being joined to Caitanya (Brahman) Māyā becomes the material has well as the immediate cause of the universe (Prapañca).

(8) Kecittām tapa ityāhu-
stamaḥ kecijjaḍāṁ pare /
Jñānaṁ māyāṁ pradhānaṁ ca
prakṛtiṁ śaktimapyajām //
(This māyā is referred to differently by different people as tapas, tamas, jaḍa, jñāna, māyā, pradhāna, prakṛti and ajā).

(9) Vimarśa iti tāṁ prāhuḥ
Śaivaśāstraviśāradāḥ /
avidyāmitare prāhur-
vedtatvārthacintakāḥ //
(Experts in Śaiva philosophical thought refer to his māyā as vimarśa and Vedic seers call it avidyā).

(10) Evam nānāvidhāni syuḥ
nāmāni nigamādisu /
tasyāḥ jaḍatvaṁ dṛśyatvāt
jñānanāśāttatossatī //
(Thus Vedas refer to māyā by various names. Because of visibility māyā is called jaḍa, and because it is destructive of true knowledge it is called asat).

(11) Caitanyasya na dṛśyatvaṁ
dṛśyatve jaḍameva tat /
svaprakāśaṁ ca caitanyaṁ
na pareṇa prakāśitam //
(Caitanya (Effulgence) is not visible. What is seen is jaḍa (material expression). Catitanya is self-illuminating; it is not illuminated by something else).

(12) Anavasthādosasatvā-
nna svenāpi prakāśitam /
Karmakartṛvirodhaḥ syāt-
tasmāttaddīpavat svayam //

(13) Prakāśamānamanyesāṁ
Bhāsakaṁ viddhi parvata /

ata eva ca nityatvaṁ
Siddhaṁ samvittanormama //

(If caitanya is self-illuminating then it is subject to the drawback of Anavasthādosa (Absence of finality). If Caitanya does not possess the quality of light and illumination there should necessarily be something else, which illuminates it, and there should again be something to illuminate that which illuminates Caitanya. And, it continues ad infinitum. This state of no conclusion is called anavasthā dosa. Also on thing cannot be, at the same time, the subject (actor) and the object of action, and that invites the draw-back of paradox. Therefore, O king of mountains! understand that Caitanya is self-illuminating and it illuminates other things by its own illumination. And this, therefore, proves that my Caitanya is eternal).

(14) Jāgratsvapnasusuptyādau
dṛśyasya vyabhicācrtaḥ /
saṁvido vyabhicāraśca
nānubhūtosti karhicit //

(All visible things go on changing in the three states of awaking, feam and deep sleep. But, like visible things Caitanya is not subject to change, and does not experience the three states).

(15) Yadi tasyāpyanubhāva-
starhyanyaṁ yena sāsiṇā /
anubhūtaḥ sa evātra
śiṣṭaḥ saṁvidvapuḥ purā //

(If it is argued that it (Caitanya) experiences the three states then there must be something else as 'witness' for the experience. But, since it is established as self-illuminating there cannot be something else as 'witness'.

(16) Ata eva ca nityatvaṁ
proktaṁ sacchāstrakovidaiḥ /
ānandarūpatā cāsyāḥ
parapremāspadatvataḥ //

(Because of the above reasons experts in the science of philosophy hold this Caitanya is eternal, and that, since it is the basis of bhakti which assumes the form of absolute love, it is ānandarūpta).

(17) Mā na bhūvaṁ hi bhūyāsa-
miti premātmani sthitaṁ /
sarvasyānyasya mithyātvā-
dasaṁgatvaṁ sphuṭaṁ mama //

(No living souls think 'I am not'. Every body cherishes always his self-importance, the 'I'. It is present there in every living soul in the form of love. This fact itself proves that I am different from all material objects).

(18) Aparicchinnatāyeva-
mata eva matā mama /
tacca jñānaṁ nātmadharmo

dharmatve jaḍatātmanaḥ //

(That I am indivisible is quite definite. Knowledge is not an attribute of the soul (ātman) but is the very for of the soul itself. If knowledge were only an attribute of the soul it (soul) should have been material (jaḍa) and it is quite a certitude that the soul is not material, because knowledge is the very nature of the soul).

(19) Jñānasya jaḍaśesatvaṁ
na dṛsṭam na ca saṁbhavi /
Ciddharmatvaṁ tathā nāsti
Ciraścid nahi bhidyate //

(The soul is pure knowledge without any touch of the jaḍa. It is also pure existence. It is one and indivisible).

(20) Tasmādātmā jñānarūpaḥ
sukharūpaśca sarvadā /
satyaḥ pūrṇopyasaṁaśca
dvaitajālavivarjitaḥ //

(The ātman (soul) is therefore jñānarūpa (of the nature of pure knowledge), Sukharūpa (of the nature of pure joy) and satyarūpa (of the nature of absolute truth). It is unattached to anything and free from duality).

(21) Sa punaḥ kāmakarmādi-
yuktayā svīyamāyayā /
pūrvānubhūtasaṁskārāt
kālakarmavipākataḥ //

(22) Avivekācca tattvasya
sisṛksāvān prajāyate /
abuddhipūrvaḥ sargosyaṁ
kathitaste nagādhipa //

(23) Etaddhi yanmayā proktaṁ
mama rūpamalaukikam /
avyākṛtaṁ tadavyaktaṁ
māyāśabalamityapi //

(24) Procyate savaśātresu
sarvakāraṇakāraṇam
tattvānāmādibhūtaṁ ca
saccidānandavigraham //

(25) Sarvakarmaghanībhūta-
micchājñānakriyāśrayam /
hrīṁkāramantravācyaṁ ta-
dādi tatvaṁ taducyate //

(Impelled by the Vāsanās of previous actions the Māyāśakti proceeds to create the world, beginning with the 24 tattvas. My form which is immaterial and unanifested is praised by all śāstras to be the cause of all causes and the basis of all tattvas. It is also the basis of all knowledge, action and volition and realizable only through the hrīṁkāra mantra).

(26) Tasmādākāśa utpannaḥ
śabdatanmātrarūpakaḥ /
bhavet sparśātmako vāyus-
tejorūpātmakaṁ punaḥ //

(27) Jalaṁ rasātmakaṁ paś cāt—
tato gandhātmikā dharā /
śabdaikaguṇa ākāśo
vāyussparśaravānvitaḥ

(28) Śabdasparśarūpaguṇaṁ
teja ityucyate budhaiḥ /
śabdasparśarūparasai-
rāpo vedaguṇāh smṛtāḥ //

(29) Śabdasparśarūparasa-
gandhaiḥ pañcaguṇā dharā /
tebhyobhavan mahatsūtraṁ
yalliṁgaṁ paricaksate //

(30) Sarvātmakaṁ tat saṁprokataṁ
sūksmadehosyamātmanaḥ /
avyaktaṁ kārano dehaḥ
sa coktaḥ pūrvameva hi //

(From this primordial principle the five elements (pañcabhūtas) were born. The first of these is ether which is the element of sound because sound travels through ether (śabda-Tànmātra-Rūpa). Then air (vāyu) gave rise to the sense of touch and so air is called sparśarūpa. This vāyu again gave rise to Agni (Vāyoragniḥ). Then came water which corresponds to the sense of taste (rasarūpa). From water came earth which is gandharūpa (the source of smell) (Udakādhūmiḥ). Ākāśa (ether) has only one guṇa, namely sound. Vāyu (air) has two guṇas—Sabda and Sparśa (Sound and touch). Agni has three guṇas :— rūpa, śabda and sparśa. Jalaṁ (water) has four guṇas—śabda, sparśa, rūpa, and rasa. The last element—earth—has five guṇas—śabda, sparśa, rūpa, rasa and gandha. From these five tanmātrās is born the liṅga-śarīra or sūksma-Zarīra).

(31) yasmin jagadbījarūpaṁ
sthitaṁ liṅgodbhavo yataḥ /
tataḥ sthūlāni bhūtāni
pañcīkaraṇamārgataḥ //

(32) Pañcasaṁkhyāni jāyante
tataprakārāstvathocyate /
pūrvoktāni ca bhūtāni
pratyekaṁ vibhajeddvidhā //

(The jagat (universe) remained in embryo form (bījarūpa) in these pañcatanmātrās. Then by the process of Pañcīkaraṇa all the gross material objects were created. These pañcabhūtas were first divided into two (each was divided into two). Then by a process of the combination of these ten parts different substances were born as detailed in the following stanzas.

(33) Ekaikaṁ bhāgamekasya
caturdhāk vibhajed gire /
svasvetaradvitīyāṁśe
yojanāt pañca pañca tea //

(Each half of each of these five bhūtas is again subdivided into four parts. These 1/8 parts are joined to the other halves and by combining them in other fractions the material bodies (sthūlaśarīras) of all beings are made).

(34) Tatkāryaṁ ca virāṭ dehaḥ
sthūladeho yamātmanaḥ /
pañcabhūtasthasatvāṁś aiḥ
śrotrādīnāṁ samudbhavaḥ //

Virāṭdeha (Cosmic body) is the sum total of these individual material bodies. The inner conscience and bodily organs like ear etc. originate from the gentle and pure aspects of the five elements.

(35) Jnānendriyāṇām rājendra!
pratyekaṁ militaistu taiḥ /
antaḥkaraṇamekaṁ syād
vṛttibhedāccaturvidham //

(36) Yadā tu saṁkalpavikalpakṛtyaṁ
tadābhavettanmana ityabhikhyam /
syād buddhisaṁjñaṁ ca yadā pravetti
suniścitaṁ saṁśayahīnarūpam //

(37) Anusandhānarūpaṁ ta-
ccitaṁ ca parikīrtitam /
ahaṁ kṛtyātmavṛttyā tu
tadahaṁkāratām gatam

(Antaḥkaraṇa, due to differences in state assumes four forms. When one conception and doubt arise in a subject, then it is called mind. When there is no doubt, but there is assuredness it is called understanding (buddhi). The function of examining a subject again and over again belongs to citta. To think of 'I' is egoism or ahaṁkāra).

(38) Tesāṁ rajoṁśairjātāni
Kramāt karmendriyāṇi ca /
pratyekaṁ mkilitaistaistu
prāṇo bhavati pañcadhā //

(39) Hṛdi prāṇo gudespāno
nābhisthastu samānakaḥ /
kaṇṭhadeśepyudānassyād-
vyānaḥ sarvaśarīragaḥ //

(From the coarse (rājasic) aspects of the five senseorgans originate the five organs of action like word, foot, hand, excretory and the genital organ, and also the five prāṇas (breaths) called prāṇa, apāna, samāna, udāna and vyāṇa. Prāṇa is located in the heart, apāna in the anus, samāna in the nābhi (naval) udāna in the throat and vyāna all over the body).

(40) Jñānendriyāṇi pañcaiva
pañcakarmendriyāṇi ca /
prāṇādi pañcakaṁ caiva
dhiyā ca sahitam manaḥ //

(41) Etat sūksmaśarraṁ syān
mama liṅgaṁ yaducyate /
Tatra yā prakrtiḥ proktā
sā rājan dvividhā smṛtā //

(Organs of knowledge 5, of actions 5, and prāṇas 5, and buddhi 1, mind 1, the body is composed of these 17 factors). This forms the Sūksmaśarira whose prakṛti is two-fold (as mentioned below).

(42) Satvātmikā tu māyā syād-
avidyā guṇamiśritā /
svāśrayaṁ yā tu saṁrakset
sā māyeti nigadyate //

One is pure māyā and the other is avidyā possessing properties).

(43) Tasyāṁ yat pratibiṁbaṁsyād-
bimbabhūtasya ceśituḥ
sa Īśvaraḥ samākhyātaḥ
svāśrayajñānavān paraḥ //

(44) Sarvajñaḥ sarvakartā ca sarvānugrahakārakaḥ /
avidyāyāṁ tu yat kiṁcit
pratibiṁbaṁ nagādhipa //

(Brahmacaitanya reflected in this māyā is Īśvara (God). That Īśvara is the same as the ātman (soul), brahman absolute, creator of everything, omniscient, and the cause of all blessings. The soul reflects to a small extent in avidyā also).

(45) Tadeva jīvasaṁjñaṁ syāt
sarvaduḥkhāśrayaṁ punaḥ /
dvayorapīha saṁproktaṁ
dehatrayamavidyayā //

(This jīva is the receptacle of all sorrows. Due to vidyā and avidyā both get three kind of bodies).

(46) Dehatrayābhimānāccā-
pyabhūnnāmatrayaṁ punaḥ /
prājñastu kāraṇātmā syāt
sūksmadehī tu taijasaḥ //

(47) Sthūladehī tu viśvākhya-
strividhaḥ parikīrtitaḥ /
evamīśopi samprokto

jīvasūtravirāṭpadaiḥ //
(48) Prathamo vyasṭirūpaśtu
samasṭyātmā paraḥ smṛtaḥ /
sa hi sarveśvaraḥ sākṣāt
jīvānugrahakāmyayā //
(49) Karoti vividhaṁ viśvaṁ
nānābhogāśrayaṁ punaḥ /
macchaktiprerito nityaṁ
mayi rājan prakalpitaḥ. //

He who is attached and is proud about the material body is called Viśva; he who attaches importance to the subtle body is called Taijasa, and he who is aware of the causal body is called Prājña. The jīva is Vyasṭisvarūpa (has individuality) but Īśvara is Samasṭyātmaka (embraces all the jīvas). Īśvara works impelled by my power).

J

JAGRAT

According to the vision of Ṛsis or sages, every living being has four states. They are Jāgrat (waking late), svapna (dream), Susupti (profound sleep and Surīya (the fourth state of the soul, i.e. oneness with Srahman in different degrees). The hermits and sages have said about the four states of soul as given below:—

In this state the individual should is awake. The five organs of senses, the five organs of activity and the four inner organs of the living being will be active, then the sould is awake. In this state he enjoys the outer world through the five senses. That is, he sees with the hears with the ear, tastes with tongue, smells with the nose and feels with the skin. Every man thinks that understanding through the senses is real. It is the individual soul which i is responsible for this understanding. But it is difficult to say whether these perceptions through the senses are real or unreal. A hermit says as follows:— "An individual sould travels from Jāgrat to Svapna and from Svapna to Jāgrat as a fish which goes from one shore to the other without touching anything. For an individual soul the state of Jāgrat is only one of the four states. So we cannot give the verdict that the state of Jagrat alone is real and all the rest are unreal." The individual soul which is in the state of Jāgrat enjoys the outer world and so it is 'bahiḥ (external—knowing). In this state the individual soul enjoys the external world with the seven organs and the nineteen faces. The seven organs are, the two eyes, head, sould, body, urinal bladder and the legs. The nineteen faces are the five senses, the fiver organs of activity, the five life-breaths and the four inner organs of mind, intellect, egoism and will. The individual soul in the state of Jāgrat enjoys the external world with these organs and faces. The soul in this state is called 'Vaiśvānara'. This state is experienced by all the human beings of the world and so it is called Vaiśsnaras (Bṛhadāraṇyaka, Māṇḍūkyopanisad).

Svapna (dream). The second state of the individual soul, is svapna (dream). He who indulges in dream, forgets everything he had experienced in the state of Jāgrat everything he had experienced in the state of Jāgrat and creating new worlds he enjoys them. While the five organs of senses and the five organs of activity if the dreamer take rest, the four inner organs of itta (will) Ahaṅkāra (egoism) Buddhi (reason) and manas (Mind) will be working. See what the author of Vpanisad says. "The dramer separates his self from the vide univerese and creates his own radiance by his own radiance. The light of the self is the light for the dreamer. That man creates a chariot or an assemblage of chariots or roads where there is no chariot or an assemblage of chariots or a road; joy, delight or extreme delight where there is no joy or delight or extreme delight; ponds, wells and rivers where there are no ponds, wells and rivers. A dreamer is a Lord; the state of the dream is the state of activity." Another hermit says as follows about the state of dream :— "The dreaming individual soul which sees again things which were seen here and there, hears again things which were heard here and there, enjoys again things which were enjoyed in places far and near, is really enjoying greatness. He sees things seen and not seen heard and not heard enjoyed and not enjoyed. The dreamer, like a King who travels with his train throughout his country, as he pleases, plays by getting in and out of his own body, and enjoys lofty experiences, and so he is happier than he who eats alone and enjoys his food. The individual soul in its state of dream is called the Taijasa (the radiant) because he illuminates himself by his own radiance. In this state the individual soul does not touch anything and so it is sunless.

The third state of the individual soul is suspect (profound sleep). The soul alone is active in this state. In suspect the individual soul desires for nothing and does not indulge in dream. In this state the individual soulde does not think that the soul and the body are two. So it is unitary. The sleeper is called 'Prājña' also. The individual soul which is in the state of sleep, completely severs its connection with the organs of senses, the organs of action, mind, the Prāṇamayakośa (the chest of the life-breaths), the manomaya kośa (the cask of mind) and Vijñanamaya Kośa, the chest of knowledge or understanding. The mind, the sense organs, Sūksmaśarīra (the suble body) and the actions are the items which could abandon the connection with jīvātmā (individual soul). In sleep the jīvātmā separating all its connections, for the time being, with these items absorbs itself in the Brahman. See what the author of the Upanisad says about the state of Suspect (Sleep). As an eagle folds its wings and falls down weary and tired, after flying round in the air for a long time, the individual soul, avoiding all desires and having no dreamd, takes rest. The soul sleeps in the nāḍī, with seventytwo thousand branches called 'hita', like a child or a King or Brahman. During sleep the mind, senses etc. are not destroyed. They only keep away. They reappear when the man wakes up from sleep.

Turiyam. In the state of Turīya the Jīvātmā alone is active. The individual souls which abide in creatures are another aspect of Brahman. Everything said about Brahman can be said about the jivātmā in the state of profound sleep. But the bliss that we enjoy in sleep is not remembered in the state of activity. The same bliss that we enjoy in profound sleep could be enjoyed in the state of samādhi (contemplation) of yoga or union with the universal soul. When it came to be known that this supernal bless could be enjoyed even after one had awakened from contemplation, a fourth state of the jīvātmā (individual soul) was recognized. But in the Bṛhadāraṇyaka only three states of the jīvātmā are mentioned.

Immersion of the individual soul by the yogin in the universal soul Brahman in the state of Jāgrat or activity is called Turīya. The individual soul which is in the state of Turīya, is described as follows in the Chāndogyopanisad.

"The jīvātmā which is in the state of Turīya is not conscious internally. He whose inner consciousness is active is Taijasa. He is not bahiḥprajña (conscious of the outer world). Bahiḥrajña is Vaiśvānara. He is not a combination of Taijasa and Turīya. He is not compact with consciousness as a conscious man not a conscious man; nor is he an unconscious man. He, who could be explained only by negations, cannot be seen. He is unmanifestable, indiscernible, unthinkable, indescribable and without any characteristic mark. Only by unswerving faith could he be known. It creates the universes and at the same time negates it. It is the supreme reality, the one without a second (dvaita). This is the state of Turīya.

Vaiśvānara is called the soul with annamayakośa (the material body), Taijasa, the soul with Prāṇamayakośa (the sheath of the life braths), Prājña, the soul with Vijñānamayakośa (the sheath of understanding) and Turīya, the soul with ānandamayakośa (the chest of bliss).

JAIGĪṢAVYA

A hermit who attained salvation by the strength of his penance.

It is stated in Harivaṁśa Chapter 18, that three daughters, Aparṇā, Ekaparṇā and Ekapāṭalā were born to Himālaya by Menā and the hermit Devala married Ekaparṇā and the hermit Jaigīsavaya married Ekapāṭalā. In Mahābhārata, Śānti Parva, Chapter 229, mention is made that this hermit gave much advice to the hermit Devala, son of Asita, about the need for equanimity. On another occasion this hermit talked to Yudhisṭhira about the glory of Śiva. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

There is a story about how this hermit Jaigīsavya attained the world of Brahmā. Once he reached the hermitage of Devala, who showed the necessary hospitalities. After a few days this hermit disappeared. After the at he used to be seen only at the time of meals. Once Devala took his waterpot and went by air to the sea, to fetch water. When he reached the sea he saw Jaigīsavya bathing there. Devala had gone when Jaigīsavya was in the hermitage. How did he reach the sea before Devala? Devala filled the pot and returned thoughtful. When he reached the hermitage Jaigīsavya was there. After this Devala travelled through the world of the inspired sages. Wherever he went, he saw Jaigīsavya. He asked the inspired sages how it was possible. They praised the attainments, Jaigīsavya had obtained, by his 'tapas' (penance). Finally in the sight of everybody, Jaigīsavya flew to the world of Brahmā.

It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 24, that this hermit Jaigīsavya sits in the palace of Brahmā and carries on meditation and contemplation on Brahmā.

JAINA PURĀṆA

The Jaina have been prolific composers of Purāṇas, primarily in Maharastri Prakrit, Apabhramsa, Sanskrit, and Kannada. A list of all the known Jaina Purāṇas would total about several hundred. Within such a vast body of literature, there is of course a great range in quality and popularity, and over the centuries only the Purāṇas have remained important for the Jaina tradition. Unlike the Brahminic Sanskrit. Purāṇas, which are anonymous texts composed by many hands and mouths over many centuries, and for which sometimes there seem to be almost as many recensions as manuscripts, for the Jaina Purāṇas we can assign specific authors and dates of composition. This paper is intended to serve as an introduction into this vast literary corpus for those unfamiliar with Jaina literature, and to suggest some areas for fruitful future research. After first outling the different subgenres within the body of Jaina Purāṇas, I will look at the distinctive features of the Jaina Purāṇas in order to present an internal definition of a Jaina Purāṇa. While this paper does not attempt an explicit overall comparison with the Hindu Purāṇas, close look at the nature of the Jaina Purāṇas. While this paper does not attempt an explicit overall comparison with the Hindu Purāṇas, a close look at the nature of the Jaina Purāṇas can shed light on much of what is distinctive about the Hindu Purāṇic tradition.

THE JAINA PURĀṆAS IN JAINA LITERATURE

The oldest stratum of the Jaina Āgama (their canon) consists of the eleven Aṅgas. The Digambara Jainas claim that all of the canon was lost except for a small section of the *Dṛṣṭivāda,* the twelfth Aṅga, dealing with the doctrine of *karma,* and so deny that the texts preserved by the Śvetāmbaras are the original texts with those names. The Śvetāmbara Mūrtipūjaka Jainas say that all the *Dṛṣṭivāda* was lost but claim that their versions of the Aṅgas are the original versions.

The postcanonical exits of both the Śvetāmbara and Digambara traditions are called *anuyogas* (expositions), although this term is used primarily by the Digambaras. The *anuyogas* are divided into four categories. According to the Digambaras, these four are: *prathamānuyoga,* the exposition of the lives of famous and exemplary Jainas, intended for the laity; *karaṇānuyoga*, the exposition of technicalmatters such as metaphysics and cosmology; *caraṇānuyoga*, the exposition of mendicant discipline; and *dravyānuyoga*, the exposition on philosophical matters such as ontology, epistemonlogy, and psychology. The Śvetāmbara terms for the same four categories are *dharmakathā, gaṇita, caraṇakaraṇa*, and *dravya*.

Both Padmanabh Jaini (1979:78) and H.R. Kapadia (1941:57) assign the Jaina Purāṇas to the *prathamānuyoga* (Śvetāmbara *dharmakathā*). Hīrālāl Jain (1962 : 127) adds that the *prathamānuyoga* was one of the five sections of the lost *Dṛṣṭivāda*, and so implies a quasi-canonical status for the Purāṇas. This tactic of claiming authoritative status for a text or class of texts by asserting that the text is the direct descendant of a lost canonical text is a common one in Indian religious traditions. Kapadia observes that while *anuyoga* was one of the five sections of the *Dṛṣṭivāda* and the content of this *anuyoga* consisted of biographies, there is also the notion of the four *anuyogas* "permeating the entire sphere of the Jaina scriptures" (Kapadia 1941:12). The Jaina Purāṇas thus can best be characterized as a post-Āgamic literary corpus based upon themes found in the Āgama.

An external categorization of the Jaina Purāṇas in terms of their literary style, is provided by A.K. Warder (1972-83; 1975) and G.C. Caudharī (1973). Viewing the Jaina Purāṇas from the general perspective of Indian literature, they both describe the Purāṇas as *kāvya*, or epics in poetic style.

In terms of their contents, the Jaina Purāṇas can be described as biographies. Wheras the Hindu Purāṇas are extensively preoccupied with the activities of the gods and goddesses on an often transcedent level, the Jaina Purāṇas are concerned with the lives of specific human beings who lived at specific human beings who lived at specific times in Jaina history. Thus, many of the Jaina Purāṇas are called *caritras* (literally, "deeds" or "acts"), the Indian literary genre that most closely resembles the Western genre of biography. In general, the Digambaras called their works "Purāṇas" and the Śvetāmbaras called their works "Caritras," although in some cases both terms are applied to the same work; there is no difference in genre implied by the use of the different terms.

Unlike the Brahminic Sanskrit tradition, the Jaina tradition did not develop a distinction between the genres of Purāṇa and *itihāsa* (epic). In this respect the Jaina tradition is similar to many of the vernacular literary traditions, such as Oriya, wherein both the Oriya *Mahābhārata* and the Oriya *Bhāgavata Purāṇa* are sectarian tailings of the regional cult of Jagannātha. At the same time, the Jaina Purāṇas are less inclusive than the Hindu Purāṇas. The Jaina Purāṇas did not have the saem all-absorbent capacity as their Hindu namesakes. We do not find the proliferation of *māhātmyas* of specific *tīrthas* that mark many Hindu Purāṇas (although pilgrimage has been as important a religious act in the Jaina tradition as in the Hindu), and so an important text such as Dhaneśvarasūri's *Śatrauñjaya Māhātmya* (7th-8th c) was not incorporated into any Purāṇa, but remained an independent text. Nor did the Jaina Purāṇas absorb ritual, cultic, and sectarian texts as did the Hindu Purāṇas.

Jaina literature has been the major repository for the *kathā* (story) literature, the third major narrative tradition in India besides the Brahminic Purāṇas and Epics. This tradition of story literature is represented in the literature of the Hindus, Buddhists, and Jainas, but most of what we possess today has been preserved by the Jainas. It not only permeates the Jaina Purāṇas but is also extensively represented in Jaina commentarial and homilītic literature. The statement of Johannes Hertel (1922:11) that "during the middle ages to our days the Jains....were the principle story tellers of India" is not as by perbolic as it might at first seem, and the Jaina Purāṇas should be of central interest to scholars looking at story and oral traditions in India.

A general morphological definition of a Jaina Purāṇa is, therefore, that it is a postcanonical biographical *kāvya* that has much overlap with the genre of story. The Jaina Purāṇas can be divided into three major types in terms of content. These are : (1) the life of one of the twenty-four Tīrthaṅkaras or Jinas of the present age (Jainacaritra); (2) the Jaina version of the story of Rāma (*Rāmāyaṇa* or *Padmacaritra*); and (3) the Jaina version of the story of Kṛṣṇa and the Bhārata war (*Harivaṁśa*). Covering all these topica are the Jaina Mahāpurāṇas, which give the biographies of all of the sixty-three heroes of the present age. These sixty-three heroes, known as *śalākā puruṣas* or Eminent People (see below), are the twenty-four Tīrthaṅkaras or Jinas, twelve Cakravartins, and nine linked trois of heroes, the nine each Vāsudevas, Baladevas, and Prati-Vāsudevas. They are not so much unique characters as they are archetypical characters who repeatedly act correctly and incorrectly according to the guiding principle of *karma* in the moral universe of the Jainas.

THE JINA CARITRA

The primary meaning of *caritra* (Prakrti *carita, cariya*) is "conduct, acts, deeds," and hence a secondary meaning of *caritra* is the literary genre equivalent to biography in English. The related *cāritra* is also a technical term in Jainism for religious conduct, and *samyakcāritra* (correct conduct) is one of the *ratnatraya,* the three gems, which are the three foundations and prerequisites of *makes* (liberation). Thus a Jinacaritra, a life story of a Tīrthaṅkara, is not just a biography but also a telling of the proper conduct on the *moksamārga,* the path of *makes.* A *caritra* is not a biography in the modern sense of an investigation into what made a particular person either unique or representative of his or her time but rather a telling of how one soul (*ātman*) travelled along the predetermined correct path of *makes.*

Relating the lives of the twenty-four Jinas of the present cycle of time has always been a popular topic for Jaina authors. One of the earliest extant Jaina texts, the *Kappa Sutta* (Sanskrit *kalpa Sūtra*) attributed to Bhadrabāhu Svāmī (third century B.C.E.), contains a lengthy biography of Vardhamāna Mahāvīra (the twenty-fourth Jina) and shorter biographies of Pārśvanātha (twenty-third), Neminātha/Ariṣṭanemi (twenty-second), and Ṛsabhanātha/Ādinātha (first). These early biographies covered only the human lives of the Tīrthaṅkaras, especially the five beneficial events (*kalyāṇakas*) of conception *(cyavana),* birth *(janma),* renunciation *(dīksā),* enlightenment *(kaivalya),* and liberation *(makes nirvāṇa).* With the passage of time authors of subsequent texts came to embellish the stories by describing many of the previous births of the Tīrthaṅkaras, as well as adding many incidents to the final incarnations of Tīrthaṅkaras. In this way the authors explained the effects of *karma* graphical and exhaustively, for the *karma* acquired in one action in one life might not ripen and fall away until many lives (and pages) later. The stories of opponents of the Tīrthankaras, also described through many lives, were added to some of these stories. The authors could thereby trace the effects of bad as well as good actions; while the hero alternated a life as a human or an animal with a life in some heaven, the opponent alternated between earth and some hell. The mendicant authors were able to gratify an urge common to many moralistic authors and describe the torments of the residents of hell in great detail. While the individual authors may well have invented some of the stories to display their own creative imagination, resumably most of the stories were taken form the oral traditions of the time and were well known to the audience listening to the recitation. By applying Jiana theories of *karma* to the tales, the authors could both reinforce the understanding of the Jaina listeners and try to convince non-Jainas of the correctness of the Jaina teachings.

Table 1. Biographies of Tīrthaṅkaras

Name of Tīrthaṅkara	*Order of Tīrthaṅkara*	*Number of Biographies*
Neminātha	22	34
Śāntinātha	16	29
Ṛsabhanātha	1	24
Pārśvanātha	23	24
Mahāvīra	24	19
Candraprabha	17	17
Mallinātha	19	14
Munisuvrata	20	12

Source : H. D. Velankar, *Jinaratnakośa* (Poona: Bhandarkar Oriental Research Institute, 1944).

These biographies became very popular subjects for medieval Purāṇic authors, and eventually individual *caritras* were written for each of the twenty-four Tīrthaṅkaras. H. D. Velankar, in his catalogue of Jaina texts, listed more than two hundred Caritras and Purāṇas. The most popular Tīrthaṅkaras in terms of number of separate biographies are given in Table 1.

THE JAINA RĀMĀYAṆA

The Jaina versions of the story of Rāma (or Padma, as he is also known in the Jaina tradition) constitute what is probably the most-studied area of Jaina literature aside from the Āgamas. The story of Rāma is an old one within the Jaina tradition; the earliest extant Jaina telling of the story is Vimalasūri's *Paumacariya.* Dated variiously between 2 C.E. and 474 C.E., this is the earliest surviving Jaina Purāṇa. It is primarily written in Maharastri, with a few sections in Sauraseni. There is wide disagreement among scholars as to the date of the *Paumacariya.* The earliness of the text can be seen in its occasional use of Sauraseni and in the lack of any clear probably written before the Śvetāmbara-Digambara split was finalized and sectarian differences hardened, and certainly before the final redaction of the Śvetāmbara canon at the councils of Valabi and Mathura in the fifth century c.e. Until there is a careful liguistic study of the text, the safest statement concerning the date of composition of the *Paumacariya* is that it was composed sometime in the first five centuries of the common era.

Some scholars have viewed the differences in the Jiana versions of the Rāma story as attempts by Jaina authors to change the Vāmīki Rāma story into a Jaina moralizing tract. While Vimalasūri poinedly disagrees with Vāmīki's rendering of many episodes, the antiquity of Vimalasūri's version may well mean that he had access to episodes and accounts still prevalent in the oral tradition of that time, which had either been left our or changed in the Vālmīki version and have since disappeared from the Hindu tradition due to the primacy of Vālmīki's version within Indian culture. It is just as likely that Vālmīki greatly changed the earlier oral heroic epic to make it into a Brahminic Hindu tract and that parts of Vimalasūri's version represent an older, pre-Hindu, non Brahminic tradition. That Rāma and Rāvaṇa are characterized in the Jaina Rāma story as humans, whereas Vālmīki portrays them as a god and a demon, offers a case in point. Neither version has clear and logical priority over the other. The way in which the contents of the Jaina Rāmāyaṇas and Mahābhāratas were thoroughly Jainized by Jaina authors suggests the extent to which the Hindu Rāmāyaṇas and Mahābhāratas were Hinduized and Brahminized by their Hindu Brahmin authors and redactors.

THE JAINA HARIVAMŚA

In contrast to the Jaina versions of the Rāma story, the Jaina versions of the story of Kṛṣṇa have been little studied. But this story is just as important as the Rāma story within the Jaina tradition; perhaps it is even more so, given the longstanding interaction between Jainas and the Vaisṇava Kṛṣṇa cult in Mathura and western India.

The Jaina versions of the Kṛṣṇa story are known as Harivamśa Purāṇas, in line with the oldest Hindu version of the Kṛṣṇa story. Vimalasūri is said to be the author of the earliest Jaina version of the Kṛṣṇa story in his *Harivaṃśa Purāṇa*. But no manuscripts of this text have been found, and it is likely that authors of later Jaina Harivamśas wanted an antiquity and pedigree for their story as great as those of the Jaina Rāma story and so attributed a *Harivaṃśa Purāṇa* to Vimalasūri as the source for their own works. The oldest extant Jaina telling of the story of Kṛṣṇa is the Sanskrit *Harivaṃśa Purāṇa* of Jinasena (known as Punnāṭa Jinasena, after his lineage designation, to distinguish him from the later Digambara author of the same name), finished in 783 C.E. in Gujrat.

The Jaina version of the story of Kṛṣṇa, however, is found at earlier levels of Jaina literature, in the Śvetāmbara Āgama. The *Antagaḍa-dasāo,* one of the Aṅgas, contains a brief account of the life of Kṛṣṇa. As with the Rāmāyaṇs, the Jaina tellings of the story of Kṛṣṇa are less violent and bloody than the Hindu versions. The Jiana versions also have different genealogies of the characters. The role of Kaṃsa is de-emphasized and that of Jarāsandha emphasized in comparison with the Hindu versions. Early Jaina tellings almost totally ignore the Pāṇḍavas, although a later tradition of Pāṇḍava Purāṇas filled out their story. The Jaina story of Kṛṣṇa was a popular one for Digambara authors in Karnataka. Svayambhū told the story in conjunction with that of Neminātha in his Apabhramsa *Riṭṭhaṇemicariu.* Kannada versions of the Kṛṣṇa story were composed by Guṇavarma and Pampa in the late ninth and early tenth centuries.

MAHĀPURĀṆA

Within the Hindu Purāṇic tradition, there is an undefined distinction between an Upapurāṇa, or Lesser Purāṇa, and a Mahāpurāṇa, or Great Purāṇ. This distinction appears to have been based on the breadth and nonsectarian nature of the material covered in a Mahāpurāṇa, but the distinction becomes practically unusable upon closer scrutiny of the Purāṇas themselves. A major problem is the accretive, composite nature of the Hindu Purāṇas, whereby works of different sectarian traditions could find niches for themselves within the Purāṇas. But the fact that the Jaina Purāṇas were written by individual authors and did not absorb other texts over time, meant that within the Jaina Purāṇic tradition there was a valid, usable distinction between a Purāṇa and a Mahāpurāṇa. A Jaina Purāṇa focused on the life story of one Jaina hero (or a cluster of heroes, as in the Rāmāyaṇac and Harivaṃśas), whereas a Jaina Mahāpurāṇa gave the life stories of the entire cycle of sixty-three *śalākā puruṣas,* or Jiana heroes (see below).

While the first Jaina Purāṇa, the *Paumacariya* of Vimalasūri, contains the stories of all sixty-three of the Jaina heroes, the first text explicity to be called a Mahāpurāṇa is the Maharastri Prakrit *Cauppaṇṇamahāpurisacariya* of the Śvetāmbara Ācārya Śīlāṅka, composed in 868 C.E. The greatest of the Mahāpurāṇas was the Sanskrit *Mahāpurāṇa* composed in Karnataka by the Digambares Jinasena and Guṇabhadra slightly later in the same century.

Jinasena (not to be confused with his namesake, the slightly earlier Punnāṭa Jinasena, who lived in Gujarat) is considered to be the finest of the Jaina Purāṇa authors in terms of literary style. Jinasena was a Brahmin convert to jainism who, along with his teacher Vīrasena, is credited with converting Amoghvarsa, the Rāstrakūṭa king, to Jainism (Upadhye 1968 : 728).

Perhaps in competition with the Digambara *Mahāpurāṇa,* the great Gujarati Śvetāmbara Ācarya hemacandra, between 1160 and 1172 C.E., wrote his *Trisastiślākāpurusacaritra,* covering in great detail the lives of all sixty-three heroes. Hemacandra was the preceptor and advisor or Kumārapāla, the Jaina Caulukya emperor of Gujarat, and was instrumental both in Kumārapāla's accession to the throne, when theprevious Śaivite emperor Jayasiṃha Siddharāja died heirless, and in Kumārapāla's efforts to transform Gujarat into an ideal Jaina state. Hemacandra is also known for his important contributions to Sanskrit aesthetic theory, Sanskrit and Praketi grammar and lexicography, and Jaina philosophy and ethics, and for the encyclopedic breadth of his scholarship.

The *Trisastiśalākāpurusacaritra* is the only Jaina Purāṇa to have been translated in its entirety into English or any other non-Indian language. This herioc six-volume translation, published in the Gaekwad's Oriental Series between 1931 and 1962. was the life-work of the American Sanskritist Helen M. Johnson. In part because of this translation, and in part because of the predominance of Śvetāmbara studies among Western scholarship of the Jainas. Hemacandra's most important work, nor is it as important as a normative and influential Jaina text as Jinasena's *Ādi Purāṇa.* While Hemacandra's work is rightly praised as a storehouse of information on Jaina practice and belief in medieval Gujarat, one does not hear the same praises for the quality of Hemacandra's writing and poetry that one hears for Jinasena's work.

Another important Mahāpurāṇa is the Apabhramsa *Mahāpurāṇu* of Puspadanta. He came from a Brahmin family that had converted to Digambara Jainism. He was patronized by Bharata, an official in the Rāstrakūṭa court, and at Bharata's request composed his *Mahāpurāṇu.* He finished it in 965 C.E., after six years of work A.K. Warder (1975 : 191) and Nāthūrām Premī (1956 : 225) consider him to have been the finest of the Apabhramsa poets.

Soon after Puṣpadanta, a Kannada Mahāpurāṇa was composed by Cāmuṇḍarāya. He was a general in the waning years of the Gaṅgā dynasty in the late tenth century C. E. who almost single-handedly held the kingdom together. He was also a patron of the poet Ranna and arranged for the carving of the famous colossal fifty-seven-foot standing image of the Jaina hero Commateśvara/Bāhubali at Śravaṇa Belgola. His *Trisaṣṭilakṣaṇamahāpurāṇa* is the oldest Kannada work in continuous prose. This work became so identified with its author that it is generally known as the *Cāmuṇḍarāya Purāṇa.*

JAINA PURĀṆAS: AN INTERNAL DEFINITION

We have seen above two ways in which the Jaina Purāṇas can be defined. One is that a Jaina Purāṇa is a post-Āgamic biographical *kāvya* that tells a *kathā.* The second is according to the four subgenres of Jinacaritra, Rāmāyaṇa, Harivaṁśa, and Mahāpurana. To understand fully the distinctiveness of the Jaina Purāṇas, however, they need to be placed in the context of the Jaina universal history, which allows for a neat categorization of all the Jaina Purāṇas.

Within the Hindu Purāṇic tradition, the fivefold definition of a Purāṇa as given by Amarsiṃha in his *Amarakośa* was widely accepted as normative. These five attributes of a Purāṇa, the *puranapañcalakṣaṇa,* provided an agreed-upon conceptual framework within which the Hindu Purāṇas were located.

Shaktidhar Jha (1978:52-53) has attempted to find in Jinasena's *Ādi Purāṇa* an exact parallel for the *pañcalakṣaṇa* of Amarasiṃha. Pahmanabh S. Jaini, in this volume, has similarly advanced the proposition that Vimalasūri used the *pañcalakṣaṇa* as guidelines for the Jaina Purāṇas albeit under different names. Their arguments, however, remain unconvincing. Given the both Jaina and Hindu Purāṇas present their traditions as total world views and universal histories, and therefore of necessity discuss similar topics, one is not thereby justified in arguming that the Jainas borrowed the Hindu *pañcalakṣaṇa* scheme. The authors of the Jaina Purāṇas were not shy about explaining where the Brahmin authors were incorrect in other areas; but never do they say that are now presenting the correct understanding of the *pañcalakṣaṇas*, which had been incorrectly stated by the Brahmins.

At the beginning of the *Ādi Purāṇa* Jinasena lists seven topics that are covered in the biography: the nature of the world at that time, the rise of the *kuladharas,* the rise of the rulling dynasties, the rule of Ṛṣabha as king, the arhantship of Ṛṣabha, his liberation, and the end of that age. Since Ṛṣabhanātha was the first Tīrthaṅkara in the present cycle of time, several elements found in his biography are not in the other Jinacaritras. The *kuladharas* were the "lineage heads," fourteen in number, who presided over humanity during the long time before Ṛṣabha, a time so pleasant that liberation was impossible. Ṛṣabha was the first king, and from his descendants the other ruling dynasties arose. With the nirvāṇa of Ṛṣabha, the third of the six time periods (*yuga*) in the present cycle of time case to an end. Ṛṣabha was also one of the few Tīrthaṅkaras actually to rule; while all Tīrthaṅkaras came from royal (*kṣatriya*) families, most renounced wordly life before sitting on the throne. The other three topics in this biography (the nature of the world, Ṛṣabha's arhantship, and his liberation) are common to all Jinacaritras.

Elsewhere in the *Ādi Purāṇa*, Jinasena gives other descriptions of the contents of a Jaina Purāṇa. In chapter 2 he says that a Jaina Purāṇa describes *ksetra, kāla, tirtha, satpuṃsa*, and *viceṣṭita.* He then these. Kṣetra refers to the arrangement of the three realms: the heavens, earth, and the hells. *Kāla* refers to the three times: past, present, and future. *Tīrtha* are the aids to liberation. *Satpuṃsa* are the people who work within the *tirthas* for the liberation of others (that is, the Tīrthaṅkaras and other Jaina heroes). *Viceṣtha* is the conduct of these *satpuṃsas.* In the fourth chapter he lists eight topics covered in a Purāṇa: worlds, countries, cities, kingdoms, holy places, gifting, asceticism, and the natural order. This is a totally human scheme, a description of the contents of the human universe rather than an attempt to situate the human universe within a vaster cosmic system. Finally, Jinasena also says simply that a Purāṇa is a history (*itihāsa*). None of these various lists, however, adequately defines what is distinctive about a Jaina Purāṇa. The contents could be found in a wide variety of Jaina texts, many of which make no claim to be Purāṇas. For the distinctive feature of a Jaina Purāṇa, what I call the "internal definition" of a Jaina Purāṇa, we must turn to the elaboration of the sixty-three heroes, the *śalākā puruṣas.*

The stories of the sixty-three *śalākā puruṣas*, or Greet Men, formed the basis of what German scholars, such as Hermann Jacobi, Helmuth von Glasenapp, Walther Schubring, Ludwig Alsdort, and Klaus Bruhn, and following them in English, A. K. Warder have termed the Jaina *Universalgeschichte* (universal history). This universal history provided the contextual framework wrihin which the Jaina Purāṇic tradition was located. Therefore, we can define a Jaina Purāṇa as a text dealing with the life story of one or more of the sixty-three Jaina heroes, and a Mahāpurāṇa as a text dealing with the entire universal history. But before discussing the details of this universal history, it will be useful briefly to trace its beginnings with the Jaina tradition.

The Śvetāmbara Mūrtipūjaka *Kappa Sutta* (Sanskrit *Kalpa Sūtra*) gives the biographics of the Jinas of the present time-cycle and when they lived. It does not mention any of the other *śalāka puruṣas* by name, nor does it use the word *sloka puruṣa* itself, but it does mention there categories of Arhats (Tīrthaṅkaras), Cakravartins, Baladevas, and Vāsudevas as always being born in royal (kṣatriya) families, thus foreshadowing fifty-four of the sixty-three śalākā puruṣas.

There are other references to the *śalākā puruṣas* in the Śvatāmbara Āgamas, in particular the *Ṭhāṇāga* and the *Samavāyāṅga*. The latter text in different places gives descriptions of sixty-three and fifty-four *śalākā puruṣas*. An early description of the developing Jaina universal history is found in the Digambara *Ṣaṭkhaṇḍāgama*.

The tradition of there being only fifty-four *śalākā puruṣas* continued until at least the mid-ninth century C. E., when the Śvetāmbara Śīṅka composed his *Caüppaṇṇamahāpurisacariya* (The Deeds of the Fifty-four Great Heroes). But with the composition by Jinasena and Guṇabhadra of the *Mahāpurāṇa*, also known as the *Triṣaṣṭilakṣaṇamahāpurana* (The Great Purāṇa Describing the Sixty-three Heroes), the number of *śalākā puruṣas* became fixed at sixty-three. Velankar (1944) in his *Jinaratnakośa* does not give any texts after Śīlāṅka's in which the title refers to only fifty-four *śalākā puruṣas*.

Vimasasūri framed his telling of the story of Rāma within the context of the sixty-three *śalākā puruṣas*, so the tradition of sixty three *śalākā puruṣas* is at least as old as the fifth century C. E. Vimalasūri claimed that he was transmitting a tradition handed down from the time of Mahāvīra and that the stories of the *śalākā puruṣas* were to be found in the lost category of ancient texts known as Pūrvas. A. K. Warder (1972-83: 2-227) has stressed the importance of the *Paümacariya* in the development of the Jaina universal history, from the brief outlines given in the earlier Ardha-Magadhi texts to the later massive works in which the history is laid out in full detail:

> Vimala established in literature the entire structure of Jaina universal history.. It was his genius to create and give life to this grandiose conception out of the abstract sketch offered in the Jaina canon. His work is to be appreciated as a whole... It study is also necessary to understand the many later *kāvyas* by Jaina authors which move within its literary universe. Vimala's influence.. consists in his being followed in detail by so many Jaina writers, though hardly any of them acknowledge their source.

Before discussing the different categories of heroes within the *śalākā puruṣa* scheme, I want to touch briefly upon the significance of the number 63. Many people have noted that the number of Tamil Śaivite Nāyanār singer-saints also was 63. This number appears to have been artificially imposed upon the tradition, much as we often find lists of 108 objects in India. It appears that the numbering of the Nāyanārs as 63 was in direct imitation of the earlier Jaina tradition, as the number is not found in the Śaiva tradition until centuries after it appears in the Jaina tradition. The Nāyanārs lived during the period from the seventh to the tenth centuries, by which time the Jaina tradition of the 63 *śalākā puruṣas* was well established. The unanswered (and quite likely unanswerable) question is: Why 63? Also unanswered is whether this was Jaina internal development or something the Jainas picked up from a South Indian folk tradition that also fed into the Nāyaṇār tradition.

An argument for a possible non-Jaina source for the importance of the number 63 is the arbitrainess of the number within the Jaina tradition. As mentioned above, there was within the Jaina tradition a tension as to whether there were 54 or 63 *śalākā puruṣas*. During the eleventh and twelfth centuries C. E., Bhadreśvara in his *Kahāvalī* raised the number to 72 by adding the 9 Nāradas to the list (Parekh 1974: 152). Jagmanderlal Jaini (1916:5, 127-28) gives a list of 106 other important people in the Jaina universal history: the 24 mothers and 24 fathers of the Tīrthaṅkaras, 9 Nāradas, 11 Rudras, 24 Kāmadevas, and 14 Kulakaras. Similar information is found in a late fifth to early seventh century Digambara cosmographical text, the *Tiloya Paṇṇatti* (4.510-1472) of Yativṛṣabha. This text gives descriptions of other Jaina heroes such as the 11 Rudas, 9 Nāradas, and 24 Kāmadevas, but specifically says that there are only 63 *śalākā puruṣas*. Yativṛṣabha explains that the 9 Nāradas are anti-Rudras who are fond of war and thus go to hell, while the 24 Kāmadevas (of whom Ṛṣabha's son Bāhubali was the first) are heroes with especially lovely bodies who attain liberation, and one of whom lives during the time of each Tīrthaṅkara.

The use of the term *śalākā* in the context of the *śalākā puruṣa* scheme is a somewhat unusual one. Its primary meaning, in Sanskrit as *śalākā*, in Pali as *śalākā*, and in Prakrit as *salāgā* and *salāyā*, is "stick." Within a Buddhist context it acquired a specialized meaning as "a ticket consisting of slips of wood used in voting and distributing food" (Rhys Davids Stede 1975: 699). This meaning, however, is not found in the Jaina tradition. Prakrit *salāgā/salāyā* has three definitions: (1) a stick; (2) a special kind of measurement; and (3), joined with *purisa*, denote the great heroes (Sheth 1963: 881).

S. D. Parekh (1974: 152-53) quotes Hemacandra as saying that the sixty-three heroes are *śalākās* who have become especially marked among men. Parekh goes on to emphasize that it is as though the names of the *śalākā puruṣas* were underlined or especially significant. Parekh also discusses the use of *śalākās* as voting tickets among the non-Aryan people of ancient Megadha, such as the *Śakyas*, Licchavīs, and Vaidehas. From this he concludes that a *śalākā puruṣas* is a great person whose greatness has been accepted by the general public–who has won a popularity context or general election, as it were.

For the present, Parekh's conclusions will be accepted. It would be useful, however, to know it *śalākā* is used is early Jaina writings in contexts other than *śalākā puruṣa*. The medieval and modern usage of *śalākā* in *añjana śalākā*, the " eye-opening" rite by which a *sādhu* enlivens a *mūrti* (image for worship), is a totally separate usage of the word, derived from its primary meaning as a stick. In an interview, one contemporary Śvetāmbara Mūrtipūjaka *ācārya* defined *śalākā* in *śalākā puruṣa* as meaning *śaktiśālī*, "imbued with power." While this folk definition is etymologically untenable, it does convey accurately the sense of the Jaina attitude towards the *śalākā puruṣas*. The extent to which śalākā can also be taken as simply a synonym for great (*mahā*) is seen in Śīlakā's Purāṇa being entitled the *Caritra of the Fifty-four Mahāpuruṣas*.

A list of the names and temperoal relationship of the sixty-three *śalākā puruṣas* is appended to this paper. The sixty-three heroes appear during every cycle of time, although the names of the individuals are different in each cycle.

The Tīrthaṅkaras or Jinas are the twenty-four teachers or saviors who establish or reestablish the Jaina teaching on earth. *Tīrtha* means "ford", and *kara* means "maker", so a Tīrthaṅkara (or Tīrthakara) is a "maker of a ford," that is, one who helps people across the ocean of wordly sorrows and suffering to liberation. Jainas also define *tirtha* as the *caturvidha saṅgha*, the fourfold religious congregation of *sādhus, sādhvīs, śrāvakas*, and *śrāvikās* (male mendicants, female mendicants, laymen, and laywomen), which is established by each Tīrthaṅkara (Sheth 1963: 437). The twenty-four Tīrthaṅkaras of the present time cycle are the central figures in both Jaina universal history and Jaina cult practice.

The relationship between great religious teachers and Cakravartins, world conquerors, was a strong one in the mon-Vedic religious traditions. The Buddha would have become a Cakravartin if he had chosen a worldy path. Of the twelve Jaina Cakravartins, three of them (Śāntinātha, Kunthunātha, and Aranātha) later became Tīrthaṅkaras. The closseness between the Tīrthaṅkara and the Cakravartin is seen in that the alternative word more commonly used for Tīrthaṅkara in Jina, "Victor," hear meaning one who is victorious in the spiritual as opposed to political realm. Before the birth of either a Tīrthaṅkara or a Cakravartin, his mother sees the same number of auspicious dreams.

Only three of the twelve Cakravartins (Bharata, Sagara, and Sanatkumāra) are found also in the Hindu tradition, and the twelfth Cakravartin, Brahmadatta, is very popular in the Buddhist Jātakas. Although the Jaina Rāmaa/Padma does not become a Cakravartin (or even a king, for that matter), we do find a Padma listed among the Cakravartins, perhaps representing another strange of the Rāma story within Jainsim. The Cakravartins, in addition to being world conquerors, are also devout patrons and followers of Jainism. At the end of their lives, they renounce their thrones, become *sādhus*, and eventually attain liberation.

The biographies of the remaining twenty-seven *śalākā puruṣas* are all closely interrelated. The nine Baladevas are righteous Jainas who stick firmly to the central Jaina ethical principle of *ahiṇsā*, nonviolence. They are represented by Rāma in the Rāma story and by Balabhadra in the *Harivaṃśa*. Because of their adherence to *ahiṃsā*, after renoucing the world at the end of their lives they attain liberation.

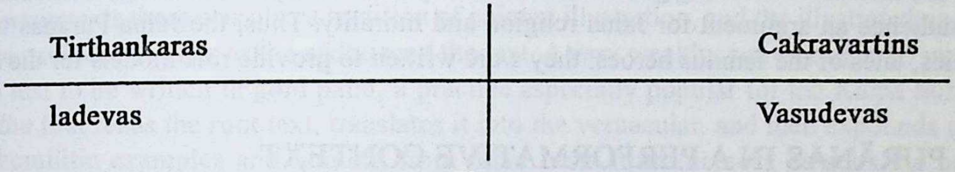
The Vāsudevas are half-brothers (same father, different mothers) of the Baladevas. They are also half-Cakravartins, with half the status and power of full Cakravartins. They are represented by Lakṣmaṇa and Kṛṣṇa in the two main cycles. They engage in war and kill their enemies, the Prati-vāsudevas, for which they are reborn in hell. But befitting their status as *śalākā puruṣas*, the Vāsudevas will be reborn in the next time cycle as Tīrthaṅkaras. The Preti-vāsudevas (represented by Rāvaṇa and Jarāsandha) are Jaina kings who, through the powers of asceticism and devotion to the Jinas, have become powerful wizards. They misuse their powers and ultimately are slain by the Vāsudevas and reborn in hell.

Padmanabh Jaini, in his essay in this volume, has hypothesized that the twenty seven Vāsudevas, Baladevas, and Prativāsudevas are an addition to the earlier list of twenty-four Tīrthaṅkaras and twelve Cakravartins and that the later figures were included within the Jaina tradition as a result of its interaction with the popular Bhāgavata cult and its two bother-deities, Balarāma and Kṛṣṇa, in the area around Mathura in the Maurya and Śuṅga periods. However, as mentioned above, the categories of the Vāsudevas and the Baladevas are found in the *Kappa Sutta* and quite possibly predate the Jaina-Vaiṣṇava interaction at Mathurā.

The Vāsudeva represents the ideal Jaina king, who protects the Jaina society but, unlike the Cakravartin, is not so perfect as to be able to attain liberation in this life. The Baladeva, on the other hand, represents the detached layman who does not participate in the violence inherent in the broader society. Perhaps these two represent ideal types for the two elements that made up early and medieval Jaina society, the Kṣatriyas and the Vaiśyas. While the Kṣatriyas sacrificed their own chances of liberation in this lifetime in order to maintain and further Jaina society, the Vaiśyas stayed aloof from politics and warfare and sought to further both their own spiritual well-being and that of Jaina society in general through strick adherence to *shiṃsā*. While today the Jainas are almost all of merchant castes, it is important to remember that many generals and other royal advisors in Karnataka and Gujarat were Jains during the time when the Jaina Purāṇas describing the *śalākā puruṣas* were being composed, and many Jaina castes, such as the Osavālas of Gujarat and Rajasthan, that today are of Vaiśya status claim that they were originally Kṣatriyas.

While the mother of a Tīrthaṅkara or Cakravartin sees fourteen or sixteen auspicious dreams when the embryo enters her womb, the mother of a Vāsudeva sees seven, and the mother of a Baladeva only four. The mother of a Prati-vāsudeva sees to dreams. The Tīrthaṅkaras and Cakravartins, on the one hand, and the Vāsudevas and Baladevas, on the other, represent two different planes of activity. The Baladevas, the devout laymen who attain liberation, correspond to the Tīrthaṅkaras, the perfect heroes who became world teachers. The Vāsudevas, the imperfect half Cakravartins and half-brothers of the Baladevas, correspond to the Cakravartins, the perfect kings who become world rulers and then attain liberation. The vertical rank between these two planes is represented by the number of dreams seen by the hero's mother. Horizontally, the superiority of the Tīrthaṅkaras can be seen in that they are the supreme teachers of the Jaina tradition, whereas the Cakravartins, although they attain liberation, rank only among the Siddhas, the other liberated and perfected souls besides the Tīrthaṅkaras. The precedence of the Tīrthankaras over the Siddhas can also be seen in the *namaskāra mantra* that is chanted daily by all Jainas as a "confession of faith" in which obeisance is expressed first to the Tīrthankaras and then to the Siddhas. The horizontal superiority of the Baladevas over the Vasudevas is seen in that they attain liberation, whereas the latter, although they will attain liberation in a future life, must first be reborn in hell. We therefore have a fourfold division of the *śalākā puruṣas,* which can be read both top-to-bottom and left-to-right in terms of superior rank. This fourfold division of the *śalākā puruṣas* also corresponds to both the fourfold division of the Jaina congregation into *sādhus, sādhvīs, śrāvakas,* and *śrāvikās,* and the fourfold division of saṁsāric existence into gods (*devatā*), humans (*manuṣya*), animals and plants (*tiryañc*), and hell-beings (*ńāraka*).

In sum, the scheme of the *śalākā puruṣas* represents a conceptual framework within which the Jainas elaborated their own view of history. As such, it can be juxtaposed with the Hindu *pañcalakṣaṇa* definition as providing a self-definition of the Jaina Purāṇas. V. Narayana Rao has argued, in this volume, that the *pañcalakṣaṇa* provide the framework within which the Hindu Purāṇas are located, that is, that the events described in a Hindu Purāṇa fall within a specific *sarga, pratisarga,* and *manvantara.* The *sloka puruṣa* scheme provides a roughly similar framework, for the events in a Jaina Purāṇa are circumscribed by the *śalākā puruṣas.*



Figure

A. K. Warder has rightly observed the importance of the framework of the Jaina universal history for a work such as Vimalasūri's *Paümacariya.* What seems irrelevant from a Western perspective concerned with plot is essential from a Jaina perspective in order to establish the larger context within which the story occurs (Warder 1972-83: 2:225):

> The setting of universal history is not simply an introduction, certainly not an irrelevant digression from the story; it is an essential part of the narrative because it tells us what the universe is like, as the author understand it, and it is the nature of the universe which explains the life of the hero. The Life of Padma (*Paümacariya*) is an artistic presentation of the Jaina view of the universe, a universe in which everything is alive and in which assault on life is the ultimate evil.

It is important to remember, however, that this is a conceptual framework, operating on the level of educated, literate discourse. It is not a framework that can be applied to actual Jaina cult practice. Except for the Tīrthaṅkaras, the *śalākā puruṣas* are not cult figures for the Jainas, and important cult figures such as the *yakṣas, yakṣīs,* goddesses, *vīras,* and Bāhubali, who are important on the level of ritual action, find no place directly within the *śalākā puruṣa* scheme. In this way it is similar to some of the Hindu avatars, which also incorporate heroes who are important on a mythic, universal historical, or conceptual level, such as Matsya, Kūrma, or Paraśurāma, but who are not necessarily popular cult figures. This comparison is doubly appropriate, for authors such as Kirfel (1959:40) and Brahn (1961:8) have argued that the Hindu avatars evolved in part in reaction to the non-Hindu, and especially Jaina, universal histories. In the same way that the Tīrthankaras repeatedly revitalive the Jaina teachings, the Vaiṣṇavite avatars repeatedly revive the Hindu *dharma.*

Both the Jainas and Buddhists developed universal histories that different greatly from that of the Brahmins and other Hindus. The significant differences between the Jaina and Buddhist universal histories may also help explain why Jainism has survived in India for more than twenty-five hundred years, whereas Buddhism gradually disappeared. The Buddhist universal history tended towards a syncretistic relationship with Hinduism, wherein, for example, the Buddhist Bodhisattva Avalokiteśvara could seen as the Hindu Śiva Lokeśvara (P. S. Jaini 1980:87). It also resulted in such cults as the Dharma cult in Bengal, and texts such as the *Śūnya Saṃhitā* of Oriya Vaiṣṇavism. Hindu authors adopted the Buddha into the avatars, against which the Buddhists did not adequately fight back.

The Jainas, on the other hand, vigorously opposed Hindu attempts at absorption. Padmanabh Jaini (1977) has shown how the Jainas successfully resisted the Hindu attempts to incorporate Ṛṣabhanātha into the avatars. Rather than ignore popular Hindu cult figures such as Kṛṣṇa and Rāma as the Buddhists did, the Jainas, through the *śalākā puruṣa* framework, were able to portray them as Jainas, presenting the Jaina laity with alternative identifications for these figures.

The Jaina Purāṇas differ from much of the early Hindu mythic material, resembling rather the later sectarian rewritings of the Hindu myths. The Jaina Purāṇas are works in which the hand of the author is ever present, shaping his material in the light of his own purposes and beliefs. The Jaina authors were interested in telling good stories, but they were always more interested in communicating to their audience an argument for Jaina religion and morality. Thus, the Jaina Purāṇas were *caritras*, biographies, tales of the famous heroes: they were written to provide role models for the Jaina laity to emulate.

JAINA PURĀṆAS IN A PERFORMATIVE CONTEXT

Jaina Purāṇas, like their counterparts in the Hindu tradition, were not intended to be read silently at home by home by an individual the way a contemporary American reads a novel (or an academic article). The Purāṇas were (and are) performance texts and need to be seen in a performative context for their place within the Jaina tradition to be fully understood.

One of major ways in which Jaina laity interact with the *sādhus* is through the sermons (*pravacana*, *vyākhyāna*) given by the latter. The main time of the year when *sādhus* give sermons is during the *cāturmāsa*, the four-month period during the rainy season, from the full moon of Āṣāḍha (June-July) through the full moon of Kārttika (October–November), when all *sādhus* and *sādhvīs* must cease their travelling (*vihāra*) and remain in one place. Every morning during the *cāturmāsa* the *sādhus* give public sermons for all the local in the monastic residence (*upāśraya*). These sermons last for at least one, and usually two, periods of fortyeight minutes, as many of the attending laity take the temporary vow (*vrata*) of *sāmāyika*, in which they remain seated on a cloth, mendicant's broom in hand, and perform spiritual practices for these periods. The practices may consist of counting a special *mantra* on a 108- or 54-bead rosary, or it may consist merely in listening to the discourse of the *sādhu*.

Sādhus also give sermons at other times during the eight months of their travelling. Often a *sādhu* who is especially renounced for his sermons is invited by a local congregation to give a series of sermans on one text, lasting one or two weeks. The Jaina *Rāmāyaṇa* and Jaina *Mahābhārata* are favorite topics for these special sermons, which are often advertised in the local newspapers.

At the beginning of the *caturmāsa*, most *sādhus* announce one or two texts that they will read aloud and expound upon in their sermons. These are usually texts which are *sādhu* has previously studied, usually with his own guru. Sometimes the text is a Jaina Purāṇa, but usually it is another collection of religiously edifying stories similar in form and style to a Jaina Purāṇa. Only rarely, in the case of a more scholarly *sādhu*, is the text chosen a philosophically oriented text, and even that is accompanied by a commentary that provides stories to demonstrate the philosophical point under discussion. But the bulk of the sermon almost always consists of stories of ideal Jainas of the past. As one *sādhu* said to me., "These are simple people. They are just merchants and businessmen. They cannot understand philosophy. But if we tell them the philosophy in the form of stories, then they can understand it."

The texts read in the sermons are either in Sanskrit or Prakrit, generally with a vernacular translation/ summary and commentary (*sārtha or artha sahita*). The *sādhu* often also has handwritten notes on the text, written either when he studied the next with his guru, or during a previous *cāturmāsa* when as a junior *sādhu* he listened to his guru's sermons on the text. *Sādhus* who are renowned for their sermons are able to discourse at length without the aid of notes, and the ability of a *sādhu* to give interesting and inspring is an important factor in establishing him fame (*kīrti, yaśas*) among the laity.

When giving a serman, the *sādhu* has a copy of the text on a bookstand in front of him. Nowadays the text is in printed form (although usually still in the traditional *pothī* shape, of unbound pages about five inches by ten inches, rather than in modern bound-book shape). In earlier times, a wealthy layman would pay to have a handwritten copy of the text prepared for the *sādhu* as an act of devotion (*bhakti*) and gifting (*dāna*) within the field of scripture (*āgamakṣetra*), one of the seven fields of suitable gifting. For certain texts there was also a tradition of painted illustration, and the illustrated pages were held up for the audience to view as the *sādhu* read the text. A very wealthy patron might arrange for all or part of the text to be written in gold paint, a practice especially popular for the *Kalpa Sūtra*.

The *sādhu* first reads the root text, translates it into the vernacular, and then expounds upon the text, giving homilitic examples and quoting from other texts from memory as suits the occasion. *Sādhus* less skilled in giving sermons often just recite the vernacular commentary as printed, reshing along in a signsong voice that lulls some (or many) of the audience to sleep. Because of the need for detailed vernacular expoisitions on texts to be read by less capable *sādhus*, the expositions of some famous *sādhus* have been down and published either to be read aloud verbatim or to be studied by a *sādhu* in preparing for his own sermon. In former times, some tellings of texts by famous *sādhus* were written down at the request of a patron, either a wealthy merchant or a king, and preserved in the local manuscript storehouse (*bhaṇḍāra*). Thus in many texts, such as the *Triṣaṣṭiśalāpuruṣacaritra*, the colophon will mention not only the author (Ācārya Hemacandra) but also the parton of the text (in this example, Kumārapāla of Aṇahillavāḍa Paṭṭaṇa, the Caulukya Emperor), as well as the partron who paid for the copying of the manuscript. This practice explains the proliferation of retallings of the same stories by different authors over the centuries, so that there exist today in manuscript form dozens of different varsions of different Jinacaritras and other Jaina Purāṇas that show very little variation from one composition to another.

But in almost all cases the authors were *sādhus*, and the Purāṇas have been largely an orthodox, *mokṣamārga* literature aimed at guiding the laity in proper religious conduct in the wider social world. This conduct is informed by the principles of Jaina ethics and ideally results in formal initiation (*diksa*) as a mendicant and eventually, after lifetimes spent wearing accumulated *karma* through asceticism, in liberation.

CONCLUSION

He have looked at various ways to characterize and define the Jaina Purāṇas. From an external perspective, they are post-canonical biographical stories in *kāvya* form. From an interval perspective, they can be divided into the three genres of the Jinacaritra, the Jaina *Rāmāyaṇa*, and the Jaina *Harivaṃśa*, with the fourth genre of the Mahāpurāṇa encompassing all of them. Thus, a Jaina Purāṇa is a *kavya* that narrates the biography of one of more of the sixty-three Great Heroes of the Jaina universal history. The lives of these heroes demonstrate the central negative and positive values of the Jaina tradition, and it is in significant part through the hearing and reading of these biographies as contained in the Purāṇas and similar texts that the Jainas have and continue to understand and internalize the values and karmic principles of the Jaina worldview.

JĀLALI

A hermit who reared birds on his head by the power of penance.

This hermit who had practised continence from his childhood lived in a forest. Jājali never thought rain, heat of the sun, snow and such other natural things as unbearable. Once this hermit stood like a pillar in the forest, immersed in meditation. Two birds built their nests in his matted hair. Non-violence being his policy, he did not move. The birds came to their nests every evening and stayed for the night. After a few days they laid eggs in the nests. Still the hermit did not move. The eggs were hatched. The hermit understood that also. Still, he did not move. The young ones got wings. They grew up and began to go out with the parent birds. They went out in the morning and returned in the evening. The hermit stood like a pillar. One morning they went out and did not return in the evening. The hermit stood there for six days waiting for the return of the birds. On the sixth day evening they returned. Next time the hermit waited for a month for the return of the birds. They did not return. So he started from there and went to the sea and dipped in the water and said, "there is no man more virtuous than I either in water or on land" with haughtiness. But the water demons said in an ethereal voice that Tulādhāra, the merchant of Kāśī was more virtuous than he.

Hearing this Jājali went to Kāśī and saw Tulādhāra. Tulādhāra greeted him gladly and they talked for a long time. Jājali understood that Tulādhāra was far more virtuous than he. She he sought advice from Tulādhāra and thus Jājali obtained heaven.

JALADHI

The crocodile which is the conveyance of Varuṇa. It is mentioned in Vamana Purāṇa, Chapter 9, about conveyances of Gods as follows:–

> "The conveyance of Indra is the while elephant, which came into being from the palm of Danu, and is of extraordinary strength and valour. The back buffalo called Paundraka, which was born from the thigh of Rudra, and is as quick as the mind and very fierce, is the conveyance of Yama (the god of death). The conveyance of Varuṇa is the black crocodile called 'Jaladhi', born from the ear-wax of Rudra, and having divine power of movement. The conveyance of Vaiśyavaṇa (the god of wealth) is a ferocious man with eyes like two cart-wheels and body as big as mountain, who was born from the leg of Ambikā. The eleven Rudras have speedy horses, terrible serpents and white oxen of high speed. Candra has a chariot as his vehicle yoked with five hundred swans. The vehicles of the Ādityas are chariots yoked with horses and camels. The conveyances of the Vasus are elephants, men for Yakṣas, serpents for Kinnaras, and horses for the Aśvinīdevas. The Maruts of fearful appearance have deer as conveyance. The Vidyādharas have parrots for conveyances. An asura called Andhaka has a chariot with thousand posts as his vehicle. Prahlāda had, as conveyance a divine chariot of gold and silver yoked with eight white horses and elephant for Virocana, horse for Kujaṁbha, divine chariot yoked with yellow horses, for Śaṅkikarṇa,

elephant for Hayagrīva, chariot for Maya, Great serpent for Dundhbhi, Aeroplane for Śaṁbara and lion for Ayaśśaṅku.

JALAPRALAYA

In all the Asiatic Purāṇas, reference to an ancient great flood, with slight changes occurs. Accordingly to Hindu Purāṇas this great flood took place before Mahāviṣṇu took the incarnation of Matsya. In the Holy Bible which is the scripture of the Christians, the story of the great flood is allied to the story of the Noah. (See under Avatāra). This story occurs in the Babylonian literature also. The book 'Gilgamish' which is as old as the Rgveda, is considered to be the oldest in the world . The theme of the Gilgamish is the travel of a man named Gilgamish. This story is written in twelve clay-tablets. After 1850, the sacrintices of England who carried on an archaeological research, found in the library of Ancient Nineveh, the most famous in the ancient, world, these twelve tablets along with twenty-thousand other tablets, all of which were in good condition. This library was built by the King Aśurbānipāl in 7th century B. C., on a very high place on the bank of the river Tigris, in the ancient Nineveh.

All these clay tablets have been removed to the British Museum. It took several decades to decipher them. When these clay tablets were discovered there was not a single man who could read and understand them, in the world. In spite of hard work, several years passed by without getting even a single tablet deciphered. They were written in 'Accadean', which was the language of the court of Aśurbānipāl and the national and the international language of the time. Another copy of this great work was discovered on the bank of the Euphrates, where the capital of the famous King Hāṃurābi of Ancient Babylon stood. Later discoveries disclosed that this great work Gilgramish was part and parcel of the famous ancient civilization of the Oriental countries. The Hittites and the Egyptians tried to translate this book Gilgāmish into their own languages. In the tablets with letters in the form of arrow heads, found on the bank of the Nile, the portions which were difficult for them to translate, are given red marks.

It was from a small piece of broken clay tablet that clues to the origin of this famous work were obtained. The world is indebted to the Sumerians, who had their capital in the place where the city Ur stands, for the original work of Gilgamish.

Mention is made about a great flood in Gilgamish, as follows: Gilgamish set out on an adventurous jounery to see his ancestor Utnāpiṣṭim to learn from him the means of obtaining eternal life. The gods had hold this man about the secret of eternal life. At last Gilgamish reached an island and found out his ancestor and asked him about the secrets of eternal life. Utnāpiṣṭim said that he had lived in 'Śhoorappak' and that he had been an ardent devotee of 'Iye' God. When the gods decided to destroy mankind by a great flood the God Iya called his devotee Utnāpiṣṭim and said to him "You, man of shoorappak, the son of Ūrbārtūtū: Demolish your house and build a ship. Leave off your wealth and search for your life. Cast away your property and save your life. Bring the seeds of every living thing into the ship. The ship you build should be according to measurements." The rest of the story is like the story of the "Ark of Noah". The scientists are of opinion that in pre-historic times the three continents of Asia, Europe and Africa were one continent and that by earthquarke or some other reason the south part of Europe had sunk down and water flowed in and thus the mediterranean sea came into existence. At a time when the far off regions of the earth were unknown, the people who escaped the flood imagined that the entire world had been submerged by the flood. It could be imagined that this story of the great flood passed on to posterity verbally and after so many generations it appeared in different regions in different languages in different forms.

JAMADAGNI

A hermit of majestic power. He was the father of Paraśurāma.

Descended from Viṣṇu in the following order are : Brahmā– Bhṛgu– Cyavana– Aurva– Ṛcīka– Jamadagni.

There is an interesting story about the birth of Jamadagni. Gādhi was the son of king Kuśāṁba. A daughter named Satyavatī was born to Gādhi. The hermit Rcīka giving a dowry of one thousand horses, each with one black ear, married Satyavatī. Once Satyavatī told her husband that herself and her mother wanted to get a child each. After the sacrifice of oblations to Agni (fire), Rcīka took two parts filled with boiled rice and gave them to Satyavatī, with mantras (spells). The radiance of Brahmā was invoked into one pot and the radiance of Ksatra was invoked into the other. The hermit had asked Satyavatī to eat the rice into which the radiance of Brahmā had been invoked and to give the other pot to her mother. But the daughter and mother changed the pots secretly and Satyavatī ate the rice in the pot into which ksatra radiance was invoked and gave the pot of rice filled with Brahmā-radiance to her mother. Both the women conceived. As the child grew in the womb the radiance of Brahmā shone on the face of the mother and Ksatra lustre was seen on the face of Satyavatī. Rcīka asked Ṣatyavatī for the reason. She admitted the secret interchange of the pot.

Satyavatī and her mother both delivered at the same time. Satyavatī got the son Jamadagni, who was the embodiment of Ksatra tejas and the child with Brahmā tejas born to the mother was Viśvāmitra. Therefore, in some Purāṇas Viśvāmitra is described as the uncle of Jamadagni whereas in some others they are said to be brothers. (Brahmāṇḍa Purāṇa, Chapter 57).

When Jamadagni grew up he made a tour and visited the holy places one by one and reached the palace of King Prasenajit of the family of Ikṣvāku. He saw Reṇukā and beautiful daughter of King Prasenajit and fell in love with her. He requested Prasenajit for the hand of Reṇukā. The King, without raising any objection gave his daughter Reṇukā in marriage to Jamadagni. The couple came to the bank of the river Narmada and erecting a hermitage began 'tapas' (penance). Four sons, Ṛumaṇvān, Suhotra, Vasu and Visvavasu were born to Jamadagni by Reṇukā. (Brahmāṇḍa Purāṇa, Chapter 58).

Because of the wickedness of the Kṣatriya Kings, the goddess Earth became miserable. She made a representation of Brahmā who took her to the sea of Milk and told Mahāviṣṇu everything. Mahāviṣṇu promised to take an incarnation as the son of Jamadagni and destory all the wicked Kings. Accordingly Reṇukā gave birth to Paraśurāma, who was an incarnation of Mahāviṣṇu. (Brahmāṇḍa Purāṇa, Chapter 59).

Once the devas (gods) desired to know who, of Śiva and Viṣṇu was the more powerful. They informed Brahmā of their desire. Brahmā asked Visvakaṛmā to make two tremendous bows. He gave one of Śiva and the other to Viṣṇu. The bow which Viṣṇu got was known as Vaiṣṇavacāpa and that which Śiva got was known as Śaivacāpa. After this Brahmā caused enmity between Śiva and Viṣṇu. A terrible battle ensued between Śiva and Viṣṇu. After a while the Śaivacāpa became less effective. At the request of the devas, the fight was stopped. The devas decided that Viṣṇu was superior to Śiva, in power. Śiva got angry at this decision and gave his bow to Devarāta Janaka, the King of Vedeha. It was this bow that Śrī Rāma broke at the marriage of Sītā.

Seeing that Śiva had given away his cāpa (bow) Mahāviṣṇu gave his bow to his devotee, the hermit Rcīka. That Vaiṣṇava cāpa was given to Jamadagni by Rcīka. Thus the famous Vaiṣṇava cāpa arrived at the hermitage of Jamadagni. (Vālmīki Rāmāyaṇa, Bāla Kaṇḍa, Sarga 75).

Paraśurāma became fourteen years old. Jamadagni went to the forest to gather fruits, roots etc. After completing the cleansing work of the hermitage, leaving Paraśurāma in the forest, Reṇukā went to the bank of the river Narmada (Revā) to fetch water. When she reached the river, Kārtavīryārjuna and his wives were playing in water. She waited for them to go. When they were gone she got into the river. But as the water was muddy because of the play, she walked a little to the east where there was pure water. She saw there Citraratha the King of Sālva playing with his wife in the water. How beautiful they were! She had never seen to beautiful a woman or so handsome a man. She stood there looking at them for a while. When she reached the hermitage with water, Jamadagni had already returned a long while ago. He had returned weary and tired of the heat of the midday-sun. He did not see his wife in the hermitage. He had been sitting very angry when Reṇukā returned with water. She put the pot down andbowed before her husband and told him the reason for her being late. When he heard the reason his anger blazed. He called his sons one by one and ordered them to kill her. But the four elder sons did not dare to excute his order saying that slaughter of a woman was a great sin. But Prasurama came forward and by a cutting-arrow cut off the head of his mother. The father called the four sons who disobeyed him and cursed them thus:

"Since you have disobeyed the order of your father, because of your ignorance, you shall become foresters and live in forest."

Being overwhelmed with sorrow at the death of his mother, Paraśurāma swooned and fell down. When his anger subsided, discription dawned on Jamadagni. He aroused his son and took him on his lap and asked him what boon he wanted for having accomplished the unaccomplishable task. Paraśurāma's request was that his mother should be brought to life again. The hermit was pleased and he brought Reṇukā to life again. (Brahmāṇḍa Purāṇa, Chapter 60).

Once Kārtavīryārjuna, with his minister Candragupta and some attendants had been hunting in the forest on the banks of the river Narmadā. It was noon. The hunters grew tired of hunger and thirst. They came to the hermitage of Jamadagni. The hermit called his divine cow Suśīlā and ordered her to give food to the King and his party. Within a few seconds meals were not ready for thousands of people. The King and his attendants had a feast. On their return journey the wonderful cow Suślā was the subject of their talk. The King wanted to get the cow which possessed divine power. So he sent his minister Candragupta to the hermitage of Jamadagni with instructions to get the cow Suśilā in exchange for a crore of cows or even half of the kingdom. But the hermit was not prepared to give the cow. The minister and his men caught the cow by force and went away. The hermit, filled with grief, followed the party a long way through the forest, and requested Candragupta to return the cow. Candragupta got angry and struck him to death, and took the cow to the palace, in the capital city of Māhiṣmatī.

After waiting for a long time, Reṇukā started in search of her husband. She saw Jamadagni lying almost dead, in a pool of blood. She fell down and beating her breast cried aloud. Paraśurāma with Akṛtavraṇa and other disciples came there. When she saw her son Paraśurāma, she beat her breast twentyone times and cried. Paraśurāma, took an oath that since his mother beat her breast twentyone times and cried, he would travel around twentyone times and put an end to the Kṣatriya Kings. After that they took the dead body of Jamadagni and placed it on fire, and began to sing the song of Viṣṇu. Then the hermit Śukra came by that way and with the help of Mṛtasañjīvanī brought Jamadagni to life again. The lost cow Suśīlā also returned without her calf. (Brahmāṇḍa Purāṇa, Chapter 69; M. B. Śānti Parva, Chapter 49).

Paraśurāma and Akṛtavraṇa went to the city of Māhiṣmatī with the intention of bringing the calf of Susila back. The stood at the gate of the city and challenged Kārtavīryārjuna for a fight. Kārtavīryārjuna came out with his army. In the battle which ensued, Kārtavīrya and his sons and most of his warriors fell dead. Paraśurāma and Akṛtavraṇa returned with the calf. Jamadagni asked Paraśurāma to go to

Mahendragiri and do penance in order to mitigate the sin of killing a large number of people. When Paraśurāma had come for penance, Śūrasena a son of Kārtavīryājuna came with his men to the hermitage, cut off the head of Jamadagni and took it away. Paraśurāma and the disciples of Jamadagni placed the dead body of Jamadagni on the pyre and burnt it. Reṇukā jumped into that fire and died. After this Prasurama began his twentyone tours for the extermination of the Kṣatriya Kings. (Brahmāṇḍa Purāṇa, Chapter 86).

(1) Udayana grew up in the hermitage of Jamadagni.
(2) Jamadagni was one of the hundred sons of Rcīka.
(3) Jamadagni was one of the hermits, who visited Śrī Rāma on his return from forest life. The hermits with come to Ayodhyā from the North were, Kaśyapa, Bharadvāja, the Sanakas, Śarabhaṅga, Durvāsas, Mataṅga, Vibhāṇḍaka, Tumburu and the Saptarṣis (the seven hermits). Uttara Rāmāyaṇa).
(4) Jamadagni was present at the Janmotsava (birth celebration) of Arjuna.
(5) This hermit is a luminary in the assembly of assembly of Brahmā. (M. B. Sabha Parva, Chapter 11, Stanza 22).
(6) During the time of the battle of Mahābhārata, Jamadagni entered Kuruksetra and advised Droṇa to stop the battle.
(7) Jamadagni once delivered a speech on the bad sides of accepting rewards, to the King Vṛṣādarbhi.
(8) Jamadagni vowed that he was innocent in the affair of the stealing of Agastya's lotus.

The Names of Jamadagni. Ārcīka, Bhārgava, Bhārgavanandana, Bhṛguśārdūla, Bhṛguśreṣṭha, Bhṛgūttama Ṛcīkaputra are the names used by Vyasa to denote Jamadagni, in Bhārata.

JĀMBAVĀN

A monkey of extraordinary might. He was the minister of Sugrīva.

When the troubles and hardships caused by the wickedness of Rāvaṇa became unbearable the goddess Earth and the Devas approached Brahmā for redress. Brahmā took them to the sea of Milk. Mahāviṣṇu heard everything and said that he would incarnate as the son of Daśaratha and would kill Rāvaṇa. Brahmā was directed to create monkeys to help him on that occasion. Accordingly Brahmā created Jāmbavān and several other monkeys.

There are two stories about the birth of Jambanan in the Purāṇas.

Brahmā sat for a long time thinking about the creation of monkeys. Then he wanted to yawn, for which he opened the mouth and instantly Jāmbavān came out from inside Brahmā through the open mouth. "I have already created Jāmbavān the noble bear, who jumped out of my mouth when I yawned."

One day time of Brahmā ended and the night had advanced two yāmas (six hours). The Madhukaiṭabhas born of the ear-wax of Mahāviṣṇu began to create trouble and commotion in the waters of the great flood. They saw a lotus on the surface of water. Seeing Brahmā in it they challenged him for fight. Hearing their shouting and the challenge Brahmā became afraid of the asuras. His middle face began to sweat. The sweat flowed through his cheeks and reached the loins. Jāmbavān came into being from that sweat. So he got the name Ambujāta, (born from the water of sweat). As he was the first person who entered the country of Jāmbūnanda he was called Jāmbavān. As he was born when there was no universe or time his age or date of birth not be ascertained. At the time of Śrī Rāma Jāmbavān was six Manvantaras (age of a Manu) and for hundred and sixtyfour Caturyugas (a period of four yugas) old. (The present age is the twentyeighth Caturyuga of the seventh Manu). Jāmbavān had witnessed all the incarnations from Matsya to Śrī Rāma.

During the time of Śrī Rāma Jāmbavān was the minister of Sugrīva. It is stated in Vālmīki Rāmāyaṇa, Kiṣkindhā Kaṇḍa, Sarga 41, that Nīla, the son of Agni, Hanūmān, Jāmbavān, Suhotra, Śarāri, Śaragulma, Gaja, Gavākṣa, Gavaya, Suṣeṇa, Mainda, Dvivida, Vijaya, Gandhamādama. Ulkāmukha, Asaṅga, Aṅgada and others were the ministers of Sugrīva.

The monkeys who went to the south in search of Sītā, reached the sea shore. The question was how to jump over the sea to Laṅkā. Each of them came forward to show his ability and admitted failure. Finally Jāmbavān called Hanūmān to him and advised him to jump over to Laṅkā. Hanūmān who was not aware of his own powers, refused. Jāmbavān told him about his birth, self-power, attainment of boons etc. Hanūmān became convinced of his powers at the words of Jāmbavān and jumped over the sea to Laṅkā.

Jāmbavān walked round Mahāviṣṇu, who incarnated as Vāmana to curb the powers of Mahābali. At that time Jāmbavān was immesnely strong. But by the time of the incarnation of Śrī Rāma his strength had decreased much. Hear what he said to the monkeys who assembled on the sea shore to go in search of Sītā.

"My abilities in olden times were not what you see now. In the far old days, I had walked round that Eternal Being Viṣṇu when he measured three steps at the sacrifice of Mahābali. Now, I am very old and have not enough strength to jump over the sea."

The long living Jāmbavān who had witnessed nine out of the ten incarnations of Mahāviṣṇu is seen in connection with the precious stone Syamantaka, in the incarnation of Kṛṣṇa. The Sun-god gave this jewel Syamantaka to King Satrājit. His younger brother Prasena wore it and went to the forest for hunting. A lion killed him and took the jewel in his mouth and was going along the forest when Jāmbavān killed it and took the jewel. It was rumored that Śrī Kṛṣṇa had killed Prasena and taken the jewel. So Śrī Kṛṣṇa went in search of the jewel to the firest, defeated Jāmbavān and took the jewel, and returned it to Satrajit. Śrī Kṛṣṇa married Jāmbavatī the daughter of Jāmbavān. (Bhāgavata, Skandha 10).

At the time of the incarnation of Vāmana, Jāmbavān was very strong and valiant. When Vāmana brought under control the three worlds by measuring three steps Jāmbavān travelled throughout the three worlds carrying the news everywhere. Within three moments Jāmbavān travelled eighteen times through the three worlds. In this travel of lightning-speed the end of the nail of his toe touched the highest peak of Mahāmeru, who considered it as an insult and said "You are arrogant of your speed and youth. Hereafter your body will not reach where your mind reaches and you shall be ever old." Because of this curse Jāmbavān became old and unable to carry out what he wished.

JAMBŪDVĪPA

One of the Purāṇically famous Saptadvīpas (seven continents). These seven continens are embankments separating the seven seas. Jambūdvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa are included in the seven islands.

Jambūdvīpa has an area of one lakh of yojanas. The island is round like a lotus flower. There are eight long mountain ranges which divide the island into nine countries, which look like nine petals of the lotus flower. Each of these nine countries has an area of nine thousand yojanas. The two countries of the north and south extremities are bowshaped. Four of the remaining seven are longer than the rest. The central country is square. This country is known as Ilāvṛtta, at the centre of which there is the mountain Sumeru with a height of one lakh of yojanas. This is called Svarṇaparvata (The mountain of gold). The top of this mountain is a great flat place with an area of thirtythousand yojanas. This great plain is ten thousand yojanas above the ground level. On the northern part of llāvṛtta lie the three mountain ranges of Nīlagiri, Śvetagiri and Śṛgavān, and midway beween them the three countries called Ramyaka, Hiraṇmaya and Kuru. On the southern part of llāvṛtta, there are the three mountains of Niṣadha, Hemakūṭa and Himālaya and three countries Harivarṣa, Kimpuruṣa and Bhārata. The mountain Mālyavān lies to the west and Gandhamādana to the east of llāvṛtta. There are two countries Ketumāla and Bhadrāśva having an area of two thousand yojanas each with the two mountains Nīla and Niṣadha as boundaries. At the foot of the mount Mahāmeru, there are the mountains of Mandara, Meru, Supārśvaka, Kumuda and many others. On those mountains big trees like ñāval (syzygium jambolanum) Mākanda (Mango tree) Kaṭambu (Naucka Candamba) banyan etc. grow in plenty. On the top of these mountains there are four lakes, full of milk, honey, juice of sugarcane and sweet water. The devas become prosperous by the touch of the waters of these lakes. Besides these parks there are four heavenly parks known as Nandana, Caitraratha, Vaibhrāja and Sarvabhadraka. The women folk of the devas (gods) and Gandharvas (demi-gods) play in these parks, which are convenient for couples to carry on lustful play. A river is formed there, by the juice oozing from the fallen mango fruits. The river is purple coloured and is called Aruṇānadī (river Aruṇa). The goddess named Aruṇa lives here. The famous Jambū tree is in this Jambūdvīpa. (Devī Bhāgavata, Skandha 8).

JAMBUKEŚVARA

Name of an idol of Śiva (Liṅga) installed in Mysore. The Śivaliṅga installed in the Jambūkeśvara temple in Mysore. Jambū is a fruit tree. There is a story about how Śiva happened to come under this tree.

Once upon a time this place was full of Jambū trees, and a recluse performing a penance under a Jambū tree got a fruit of it. Attracted, so to say, by the sanctity of the fruit the recluse submitted it first as an offering to Lord Śiva, and only after that he ate it. As a result of that the fruit germinated in the stomach of the sage grew up into a tree and emerged into light and air bursting his head open. Elated at this the sage danced before God, who asked him to return to the place from where he got the fruit. Accordingly he returned to Tiruvānakovil and continued his penance. Pleased so much with the Sage Śiva followed him and sat under the tree. From that day onwards Śiva came to be called Jambūnātha. To this day Jambūnātha sits under the Jambū tree.

Later, a temple came to be built there under the following circumstances. A controversy arose between Mālyavān and Puṣpadanta, two of the Bhūtagaṇas of Śiva, as to who cherished more devotion to the Lord. The controversy developed into a quarrel and Puṣpadanta cursed Mālyavān into a spider, and Mālayavān cursed Puṣpadanta into an elephant. Now, when the mutual curse took effect wisdom dawned on both Mālyavān and Puṣpadanta, and they took refuse in the Lord for redemption from the curse. The Lord sent both of them to the Cola country, and after wandering about in different parts of the country both of them came to Jambū-keśvara, and lived there worshipping God. The elephant used to bathe daily in sacred tirthas, bring holy water in its trunk and make an offering of it to the Lord. As for the spider it move a net above the head of the Lord, so that dried leaves did not fall on it. The elephant used to daily sweep off the net above the head of the Lord and make his offering of the water thereon. But, the spider would again weave the net. Thus their quarrel continued. One day the spider, in great anger, got into the trunk of the elephant and bit it hard. Due to unbearable pain it smashed its trunk on a granite stone and fell down dead. At this God appeared and blessed both of them. The Lord also said that the sacred spot would come to be known as Tiruvāna-Kovil (āna = elephant; Kovil = temple) in memory of Puṣpadanta who had taken the form of the elephant. The spider was told that he would be born in the Cola dynasty and carry on for long years many good acts. Accordingly Mālyavān was born as the son of Śubhadeva, the Cola king and Kamalāvatī, his queen, and ruled the land for many years under the name King Ceṅkaṇṇa. He it was who built the Jambūkeśvara temple. (Tiruvānakkāvu Purāṇa).

JANAKA

Janka was descended from Visnu in the following order: –Brahma–Marici–Kasyapa–Vivasvān–Vaivasvata–Ikṣvāku–Nimi–Udāvasu–Nandivardhana–Suketu–Devarāta–Bṛhadratha–Mahāvīra–Sudhṛti–Dhṛṣṭaketu–Haryaśva–Maru–Pratvantaka–Kīrtiratha–Devamīḍha–Vibudha–Mahīdhraka–Kīrtirāta–Mahāroman–Svarṇaroman–Hrasvaroman–Sīradhvaja (Janaka).

Danda, Vikukṣi and Nimi were the three prominent sons of Ikṣvāku. The dynasty of Vikukṣi, earned reputation as the cradle of such powerful Kings as Vikuksi, Kratha, Māndhatā. Triśaṇku. Hariścandra, Sagara and Bhagīratha. Sri Rama also was born in Vikukṣi's dynasty. It was Nimi, the younger brother of Vikukṣi who founded the Videha dynasty. There is a story about that dynasty getting the name, Videha. Nimi decided to conduct a yajna and requested Vasistha to act as high priest at the yajna. Vasistha, who then was busy with the affairs of another yajna asked Nimi to postpone his proposed yajna to a later date. To this Nimi made no answer, and Vasistha went away under the impression that his suggestion had been accepted by Nimi. Accordingly, as soon as he got free from other preoccupations Vasistha went to Nimi to conduct his yajna. But, Nimi had already performed the Yajna with Gautama as high priest. Enraged at this Vasistha cursed Nimi that he should lose his body and become Videha (without body). As the result of the curse Nimi fell down dead. As Nimi had no sons living the Ṛṣis churned out of body a child. As the child was got by mathana (churning) he was named Mithi Janaka. After that all kings born in Mithi's dynasty began using the common name Janaka.

The actual name of Janaka, father of Sita, was Sīradhvaja. Mithilā or Mithilāpurī was the city founded by Mithi. From the time of the curse pronounced on Nimi the Kings of that dynasty also came to be known as Videhas, and the country they ruled Videha. (See Nimi). (Devi Bhagavata, 6th Skandha).

Sīradhvaja, the father of Sita had a brother called Kuśadhvaja. While Sīradhvaja was the King of Mithilā the King of Sāṁkāśya called Sudhanvan attacked Mithilā. Sīradhvaja killed Sudhanvan in the war and crowned his brother Kuśadhvaja as the King of Sāṁkāśya. Laksmana's wife Ūrmilā was Kuśadhvaja's daughter. Kuśadhvaja had three daughters called Māṇḍavī, Ūrmilā and Śrutakīrti. Bharata married Māṇḍavī and Śatrughna married Śrutakīrti.

At a time when Sīradhvaja had no issues a girl emerged from the furrows of the ploughed earth, and Sīradhvaja felt the desire to bring up the child as his own daughter. And, a celestial voice, "Oh! Sīradhvaja! It is your own daughter" clinched the issue for the King. That daughter was Sita. Siradhvaj–Janaka–accordingly brought up Sita as his own daughter. (Valmiki Ramayana, Ayodhya, Kanda, Cantrol 18).

King Janaka once, by his yogic powers cast off his physical body. A vimāna (aerial chariot) from Devaloka arrived to carry Janaka's soul there. On his way to Devaloka Janaka approached Kālapurī where innumerable sinners were being tortured in the various hells.

When they breathed the air which had come in contact with Janaka's body, they got much relief from their tortures and the fire of hell now became cool and pleasing to them. When Janaka was about to go away the inmates of hell begged him not to leave them in that condition. He thought to himself thus: "If these beings get some comfort or happiness from my presence I shall surely stay here in Kālapurī, which will be my svarga (heaven)." Thinking thus, Janaka the most righteous of ouls stopped there.

And then Kāla arrived there to determine suitable punishments to the various kinds of sinners, and seeing Janaka there, asked why he, the most virtuous and the purest of souls, waited there, Janaka explained his reason for standing there and added that he would quit the place only if Kāla released all those people from hell. On hearing Janaka's answer Kāla pointed out to him one by one the sinners who were being tortured in hell and explained things as follows:– "Look here, that fellow there had seduced the wife of his most intimate friend, and that is why he is tied to a red hot iron bar for 10,000 years. After those 10,000 years he would be born in a pig's womb, and when he is born among human beings it would be as a eunuch. The other fellow there forcibly kissed another man's wife, and so he has to be roasted in Raurava hell for hundred years. That other fellow is put into this vessel filled with blood and pus with both his hands cut off as he had stolen other people's property. This fellow did not speak even a word of welcome to a tired and hungry man who sought his hospitality at night. That is why he has been thrown into thick darkness, and there, for a hundred years, he must undergo the additional suffering of wasp-bite. As for this man he had in a loud voice found fault with another man, and this other fellow is his friend who listened to those vilifications attentively. And, that is the reason why both of them have been pushed into this unused well. So, all these people have to suffer for their sins. You, King Janaka, who did only righteous acts will please go away from this accursed place."

Janaka asked Kāla how those sinners could be released from hell, and Kāla answered that if any good act of the King was transferred to them they could he set free. One early morning Janaka had, with a pure heart, chanted "Rama, Rama" and that good act was exchanged for the freedom of the sinners.

After their release had been effected, Janaka asked Kāla: "You say that only sinners come here. What sin have I committed that I should come here?" Kāla's reply to the question was as follows:– "Oh! King, no one else is the whole world has so much puṇya as you have got. But, a small sin you have committed. Once you prevented a cow from eating grass, and, therefore, you had to come up to the gates of hell. Now, that sin has been atoned for. So you may go to svarga." Janaka saluted Kāla and in the divine vimāna went to Heaven. (Padma Purana, Chapters 30 and 31).

While Sita was a captive in Lanka Ravana, to bring her round, deputed a very clever magician called Marutta to her, disguised as Janaka, her father. And Marutta, in the capacity of her father consoled her and advised her to yield to the wishes of Ravana. But Sita did not yield, and the artificial Janaka assumed his original form of Marutta and went away.

(1) Bhīmasena defeated one Janaka, who was King of Mithilā during the time of the Pandavas.

(2) King Janaka was a personification or incarnation of all good qualities.

(3) Janaka, the father of Sita, in his old age renounced his kingdom and became a recluse.
(4) Once the sage called Aśmaka imparted some pieces of advice to Janaka. (See under Aśmakopākhyāna).
(5) Once in a war between Janaka and a king called Pratardana, the army of Janaka, in the presence of the army of Pratardana stood aghast, and Janaka incited them to fight by showing heaven and hell to them.
(6) Once in a war with a King called Kṣemadarśī when victory for Janaka was found to be an impossibility he, as advised by Sage Kālakavṛ ṣaka gave his daughter to Kṣemadarśī in marriage.
(7) Once Mandavya a great sage put many questions about Tṛṣṇā (desire) to Janaka and he, the great philosopher answered the questions quite satisfactorily.
(8) On another occasion Janaka had a talk with Sage Parāśara about the attainment of prosperity and welfare.
(9) There was a King called Karāla Janaka among the Janaka Kings. Once Vasistha gave some good advice to Karala Janaka.
(10) Once a Sage advised a Janaka King called Vasumān on subjects relating to Dharma.
(11) Vasumān Janaka, son of Devarāta put many questions to Yajnavalkya and they were answered to the full satisfaction of the King.
(12) The Janaka King called Janadeva had once a discussion with Sage Pañcaśikha about the means to avoid death.
(13) There was once a Janaka King called Dharmadhvaja, and Sulabhā, an erudite woman in Mithilā wanted to test the King. By her yogic powers she assumed the form of a very beautiful woman and visited Janaka's palace. She was offered a seat by the King, and seated on the stool she took her soul into the body of Janaka, and the soul entered into a discussion on philosophic subjects with Janaka. Sulabhā was thus convinced about the unique scholarship of the King and left the palace ashamed about her attempt to test the King.
(14) Śuka, the son of Vyāsa not being fully satisfied by the study of Bhagavata once visited Janaka at the instance of his (Suka's) father, and Janaka did so easily clear the doubts of Suka, which even Vyasa had not been able to successfully tackle. (Devi Bhagavata, Ist Skandha).
(15) King Janaka did not eat flesh.
(16) Dharma, once in the guise of a brahmin imparted many pieces of advice to Janaka.

The above facts prove that the Janaka kings, as a rule, were great scholars and philosophers.

JANAMEJAYA

A famous King of the Solar dynasty.

Descended from Visnu thus:– Brahma–Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti—Pūru–Janamejaya–Prācinvān–Pravīra–Namasyu–Vītabaya–Suṇḍu–Bahuvidha–Saṁyāti–Rahovādī–Raudrāśva–Matināra–Santurodha–Duṣyantra–Bharata–Suhotra–Suhotā–Gala–Garda–Suketu–Bṛhatkṣetra–Hasti–Ājamīḍha–Ṛṣa–Saṁvaraṇa–Kuru–Jahnu–Suratha–Vidūratha–Sārvabhauma–Jayatsena–Ravyaya–Bhāvuka–Cakroddhata–Devātithi–Ṛkṣa–

Bhīma–Pratīca–Śantanu–Vyasa–Pandu–Arjuna–Abhimanyu–Parīkṣit–Janamejaya.

Janamejaya was the son of Parīkṣit by his wife Madravatī. Vapuṣṭamā, daughter of Suvarṇavarman, King of Kasi was Janamejaya's wife. Two sons, Śatānīka and Śaṅkukarṇa were born to them. Janamejaya had three brothers called Śrutasena, Ugrasena and Bhīmasena. (Devi Bhagavata, 2nd Skandha; Adi Parva, Chapters 3 and 95).

Janamejaya's father, Parīkṣit ruled the country in a very distinguished manner for sixty years. While once hunting in the forest Parīkṣit became very tired and thirsty. While searching for water he came across a Sage named Śamīka and asked him for some water. Śamīka being engaged in meditation did not hear the King's request. But, the King mistaking the sage's silence for haughtiness threw in anger a dead snake round his neck and went away. But, within seven days of the incident Parīkṣit was bitten to death by Takṣaka, king of the Nāgas according to the curse pronounced on him by Gavijāta, son of sage Śamīka.

Janamejaya was only an infant at the time of his father's death. So the obsequies of the late king were performed by his ministers. After that an auspicious time Janamejaya was crowned King. Within a short time he mastered statecraft. Dhanurvidyā was taught by Kṛpācārya. Very soon he earned reputation as an efficient administer. He got married in due course. (Devi Bhagavata, 2nd Skandha).

In the course of a talk one day with Janamejaya Uttaṅka the sage detailed to him the circumstances of his father's death. Only then did he understand the actual cause of Parīkṣit's death, and the information kindled in him intense feelings of revenge not only against serpents but also against the whole serpent dynasty. (Devi Bhagavata, 2nd Skandha).

Janamejaya sought the advice of priests and Ṛtviks as to how best revenge could be taken against the serpents, and they advised him to perform the great Yajna called Sarpasatra. And, accordingly all necessary arrangements for the Satra were made, and the King began diksa (Initiation) for it (to live for a few days under severe routine to prepare the author of the yajna for it). But the priest who made the arrangements looked into signs about the successful conclusion of the yajna and opined that it would be obstructed by a brahmin, and, the King, therefore, ordered strict steps to be taken against the entry of strangers into the Yāgaślā.

And, the Sarpasatra began. High priests wore black clothes, and chanting mantras they made offerings in the sacred of serpents. They began, one after another to come and fall into the fire. All varieties of serpents got consumed by the fire thus.

Sages like Uttaṅka, Caṇḍabhārgava, Śārṅgarava, Vyasa, Uddālaka, Ātreya, Pramataka, Śvetaketu, Nārada, Devala, Kālaghaṭa, Śrutaśravas, Kohala, Devaśarman, Maudgalya and Samasaurabha acted as Ṛtviks at the Satra. Though almost all the serpents courted death in the fire, Takṣaka alone did not come. Fear-sticken he had taken refuge with Indra.

As the chanting of mantras increased in intensity and volume Vāsuki began to feel the burning sensation. He requested his sister Jaratkāru to find out some means of escape from the Satra, and at the instance of Jaratkāru her son Āstīka set out for the palace of Janamejaya to obstruct the Yajna.

Though the Ṛtviks invoked for a long time Takṣaka did not appear. Enraged at his absence Uttaṅka searched for Takṣaka with his divine eyes and found him seated on the throne of Indra along with him, who had given him (Takṣaka) asylum. This challenge of Indra kindled the wrath of Uttaṅka all the more, and he invoked Indra, Takṣaka and Indra's throne too so that all of them might together come and fall into the fire. And, log! There came the whole lot of them. Only two minutes more and all of them would be reduced to ashes.

By now Āstīka, the son of Jaratkaru had arrived at the Yajna śālā. Janamejaya received the young Sage with all respect and promised to grant his desire whatever that be. Āstīka's demand was that the Sarpa Satra should be stopped. Though Janamejaya was not for stopping the yajna, he was reminded of his promise to grant any desire of Āstīka and the latter insisted on the stopping on the Satra. Janamejaya stopped it. Āstīka blessed that the serpents which had died at the Satra would attain salvation. (Adi Parva, Chapter 52-58; Devi Bhagavata, 2nd Skandha).

While the Sarpa Satra was being conducted Vyasa came over there and related the whole story of the Mahabharata at the request of Janamejaya. (Adi Parva, Chapter 60).

Janamejaya along with his brother once performed a yajna of long duration at Kuruksetra. While the yajna was going on, a dog (son of Saramā the birth of the Devas) came there. The three brothers of Janemejaya beat the dog which returned to its mother, Saramā, crying. The mother asked him whether he had done anything to deserve the beating, and he answered thus: "No, mother, I had done nothing wrong. I did not lick the havis, nor did I even look at it." Hearing her son's reply Saramā in deep anguish, went to Kurukṣetra and questioned Janamejaya as to why her innocent son was beaten by his brothers. Neither he nor his brothers replied to Saramā, and she cursed Janamejaya that he would be subjected to adṛṣṭaphala (unforeseen results). This curse upset Janamejaya so much that after the Sarpa Satra was over and on his return to Hastinapura he made a search for a Purohita (priest) competent enough to redeem him from his sins, and at last he invited Somaśravas, son of the great sage Śrutaśravas to be his Purohita, and thus did Somaśravas become the priest of Janamajaya.

Janamejaya had two sons, Candrāpīḍa and Suryāpīḍa by his wife Kāśyā. Hundred sons, experts in archery, were born to Candrāpīḍa. The eldest of them, Satyakarṇa, ruled the country after Janamejaya. Satyakarṇa had a son called Śvetakarṇa to whom was born a son called Ajapārśva by his wife Yādavī, the daughter of Sucāru.

(1) Janamejaya defeated the King of Takṣaśilā and subjugated the country.
(2) The Sage called Veda was the preceptor of Janamejaya.
(3) After the Sarpa Satra, Janamejaya performed an Aśvamedha yajna at which Vyasa delivered a lengthy discourse on life and salvation. As Janamejaya said that if he were to believe the words of Vyasa his dead father Parīkṣit should be shown to him. Vyasa brought Parīkṣit down from Svarga and showed him to his son. On the occasion were also present sage Śamīka and his on Śṛṅgī.

The great war at Kuruksetra was fought in 3138 B. C. (See under Mahabharata). After the war was over the Pandavas ruled the country for 36 years. Vyasa took three years to compose the Mahabharata. According to the Mahaprasthanika Parva the Pandavas set out for the forest after handing over the government to Parīkṣit, who ruled the country for sixty yeas.

JANTU

A King of the Puru dynasty. It is mentioned in Agni Purana, Chapter 278, that he was the son of the King Somaka and father of the King Vṛṣatanu.

Somaka had hundred wives. But only one of them gave birth to a child. That child was Jantu. He was a pet of all the hundred wives. Once Jantu was bitten by an ant. All the hundred queens began crying and shouting and all ran to him. Hearing the tumult in the women's apartment of the palace, the King and the minister ran to that place. When the tumult was over the King began to think. "It is better to have no sons at all, than to have only one son. There are hundred queens. But none of them bears a child. Is there a solution for this?"

At last the King summoned his family-priests and consulted them. The decision of the priests was that if the King should sacrifice his only son, then all his wives would become pregnant and all would give birth to children, and that among the sons thus born, Jantu also would be reborn. The mother of Jantu did not look at this project with favour. "How can we be sure that Jantu also will be there among the sons to be born, after his death?" She was worried by this thought. The priests consoled her and said that there will be a golden mole on the left flank of Jantu. Finally the mother agreed to their plan. Sacrificial dais was arranged. Sacrificial fire for holy offerings was prepared. The priests tore the child into pieces and offered them as oblation in the fire. When the sacrifice was finished, all the hundred queens became pregnant. Each of them gave birth to a child. As the priests had predicted, there was a golden mole on the left flank of the child delivered by the mother of Jantu.

JARĀ

A harpy (Rākṣasī). Though she was a harpy she loved human beings. It is believed that if the picture of Jarā and her children is placed in the house and venerated, there will be no haunting of any other kinds of demons.

The figure of Jarā was sculptured on the wall of the Palace of Bṛhadratha, the King of Magadha, and was being worshipped. Because the King worshipped her, she had been looking forward to an opportunity to reward the King. Brhadratha had married two daughters of the King of Kasi. They were twin sisters. For a long time they remained childless. The King was very sorry, and went to the forest with his wives. He saw the hermit Kakṣīvān or Caṇḍakauśika, the son of Gautama and requested that a son should be born to him. The hermit was sitting in meditation under a mango tree and a mango fell on his lap. The hermit took it and by prayer and meditation he invoked divine power into it and gave it to the King. The King divided it into two and gave it to his wives. The queens became pregnant and the three returned joyously.

In due course both delivered. But each of them gave birth to only half of a child. The horrified queens took the uncouth figures outside the palace and left them there. Jarā was watching this. She ran to the spot and placed the two portions together. Insantly it became a child of proper form Hearing the cry of the child the mothers came out. Jarā appeared there and placed the child before the King Brhadratha. As desired by Jarā the child was named Jarasandha because he was jointed together by Jarā. This child grew up and became the notorious King Jarasandha of Megadha.

It is mentioned in Mahabharata, Drona Parva, Chapter 182, Stanza 12 that when Arjuna fought with Jarasandha this harpy had been staying in the weapon of Jarasandha and was killed in that fight.

JARATKĀRU I

A hermit who is Puranically famous.

This hermit was born in a Brahmana dynasty known as Yāyāvaras. He was the only son of Yāyāvaras.

The meaning of the name Jaratkāru is given in Bhāṣābhārata, Adi Parva, Chapter 40, as follows:–

"Jarā is consumption, Kāru is dāruṇa (awful). By and by his body became hard and awful and by penance he made his body to wear out, and so he got the name 'Jaratkāru'." By means of penance he made his body lean and worn out and so got the name Jaratkaru.

The calm and abstemious Jaratkaru remained unmarried for a long time. One day he happened to meet with Manes. They were holding on to a grass and were about to fall into hell, and a rat was cutting the root of the grass which was their only hold. The moment the root is severed all the Manes would fall into the deep ravine of hell. It was at this juncture that Jaratkaru, met his Manes. The moment they saw him they said, "See Jaratkaru, we are your Manes. We have to obtain, heaven, life, contentment and happiness by the good deeds of your son. So go and get married quickly."

At first he did not like the talk about marriage. Still, in order to procure heaven for his ancestors he agreed to get married. But he made a condition that the name of the bride also should be Jaratkaru and she should be given to him as alms. Saying these words, he walked away along the forest.

News reached the ears of Vasuki, the King of the Nāgas (serpents) that the hermit Jaratkaru was wandering through the forests calling out that somebody should give him as alms a damsel named Jaratkaru. Vasuki had a sister. Jaratkaru was her name. Vasuki decided to give her to the hermit Jaratkaru. She was adorned with costly garments and ornaments and was taken to the hermit Jaratkaru. Jaratkaru said:–

"Hear my condition, I will not cherish her if she causes displeasure to me. If she does so I will send her away instantly."

On condition that if she did anything displeasing to him he would leave her at once, the hermit Jaratkāru married Jaratkaru the sister of Vasuki. (Devi Bhagavata, Skandha 2).

Jaratkaru lived in the hermitage with her husband looking after him with love and loyalty. One day the hermit was sleeping with his head on the lap of his wife. Though it was sunset the hermit slept on. It was time for the evening worship of the hermit. If he is aroused he will get angry. The wife was in a difficult situation. Anyhow she aroused her husband. The hermit got up full of anger and shouted, "You have hindered my sleep, you wicked woman and teased me, so from today you are not my wife. I am going away."

She begged him for pardon with tears. But without paying any heed to the entreaties of his pregnant wife, he left her.

The helpless Jaratkaru gave birth to a son named Astika who later stopped the famous sacrifice, Sarpa Satra meant for killing the serpents.

JARATKĀRU II

It occurs in Devi Bhagavata, Skandha 9, about Jaratkaru, the sister of Vasuki and the wife of hermit Jaratkaru as follows. This devi (goddess) is the daughter of Prajāpati Kasyapa, born from his mind. So she got the name Manasādevī (goddess born from mind). Some think that she got the name Mansadevi because she is the deity of mind. There are some who imagine that she got the name Manasadevi because she held Sri Krsna Paramātman (the Supreme Spirit) firmly in her mind. This devi had been meditating upon Sri Krsna Paramātmā for three yugas (world-ages). She is known by twelve names.

Jaratkaru. Manasadevi had been performing penance, and mediatating meditating upon Sri Krsna Paramātman for three complete yugas and her garments and body were worn out. So Krsna gave her the name Jaratkaru.

Jagadgaurī. Because she was comely and beautiful and of air complexion and was worshipped all over the world, she got the name Jagadgaurī.

Manasa. Because she was born from the mind of Kasyapa, the name "Mansa" was given to her.

Siddhayoginī. As the fruits of her Tapas (penance), she got the attainments of Yoga (mediation, devotion, comtemplation and other ways of union with the Universal Soul) and so she was given the name Siddhayoginī.

Vaiṣṇavī. Because she had constant devotion to Mahavisnu she was called Vaiṣṇavī.

Nāgabhaginī. Because she was the sister of Vasuki the King of the Nāgas, she got the names Nāgabhaginī. (Sister of Nāga).

Śaivī. As she was a disciple of Siva she got the name Śaivī.

Nāgeśvarī. Because she saved the Nāgas (serpents) from the Sarpasatra (sacrifice for killing the serpents) of Janamejaya the son of the King Parīkṣit, she got the name Nāgeśvari.

Jaratkārupriyā. Because she became the wife of the hermit Jaratkaru she was called Jaratkarupriyā.

Āstīkamātā. Because she was the mother of the hermit Astika she got the name Astikamātā.

Viṣahārī. Because she was the goddess who destroyed poison, she was known by the name Viṣahārī.

Mahājñānavatī. Since she had the attainments of vast knowledge, yoga and the power of bringing the dead of life she was given the name Mahājñānavatī.

Once the serpents became a plague to the men of the earth and they all went to Prajāpati Kasyapa and made their complaints. Kasyapa and Brahma consulted each other and at the instruction of Brahma Kasyapa created several Mantras. (spells and incantations) and Manasadevi from his mind as the deity of these spells.

When she was very young she went to Kailāsa and performed penance to Paramaśiva for a thousand years. At last Siva appeared before her and gave her the divine knowledge, and taught her the Sāmaveda. He gave her the divine Sri Krsna mantra (a spell) called 'Aṣṭākṣari' and the Sri Krsna Kavaca (the armous of Krsna) called Trailokyamaṅgala' and taught her how to use them in worship. Wearing this armous and using the spell she performed penance in Puṣkara, meditating upon Sri Krsna Paramātmā, for three yugas (world ages). At the end of this period Sri Krsna Paramātmā appeared before her and gave her all the boons she wanted. Sri Krsna said that all over the world she would be worshipped and that she had power to give boons to her worshippers.

Kasyapa gave his daughter Manasadevi in marriage to Jaratkaru, a hermit. As they were living in the hermitage, once the hermit slept with his head on the lap of his wife. Seeing the setting sun she aroused her husband. The hermit became angry and decided to reject her. She thought of the Devas, who instantly arrived. Brahma argued that it was not meet right to reject his wife before a child was born to her. The hermit touched the groin of his wife and prayed and with the power of yoga (meditation, contempletion etc.) she became pregnant. The son born to her is the famous hermit Astika.

After giving birth to Astika she went to Kailasa, where Paramśvara and Parvati received her.

To get the attainment of Manasadevi one has to utter the spell (mantra) "Oṁ Hrīṁ-Śrīm-Klīṁ-Aiṁ-Manasādevyai svāhā" five lakh times. He who has got the attainment of this mantra as given above will be equal to Dhanvantari (the physician of the Gods) and to him poison will be Amṛta (ambrosia). This goddess could be invoked into a secluded room on the day of Saṅkrtnti (Transit of the Sun). If offerings of oblations and worship are carried on, he would be blessed with children, wealth and fame.

JARĀSANDHA I

A terrible King of Magadha.

Descended from Visnu in the following order:– Brahma–Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yaytti–Pūru–Janamejaya–Prtcinvtn–Pravīra–Namasyu–Vītabhaya–Śuṇḍu–Bahuvidha–Saṁyati–Rahovādi–Raudrāśva–Matināra–Santurodha–Dusyanta–Bharata–Suhotra–Suhotā–Gala–Garda–Suketu–Bṛhatkṣeṭra–Hasti–Ajamīḍha–Ṛṣa–Saṁvaraṇa–Sudhanvā–Cyavana–Kṛti–Vasu–Bṛhadratha–Jarasandha.

Jarasandha was created by joining together two halves of a child, by a giantess called Jara, and so this child got the name Jarasandha.

Asti and Prāpti, the two wives of Kaṁsa, were daughters of Jarasandha. When Sri Krsna killed Kaṁsa, the two daughters went to their father and shed tears before him. Jarasandha became angry and with a mightly army surrounded the city of Mathurā. A fierce battle was fought between Jarasandha and Krsna. At last Balabhadrarāma caught hold of Jarasandha and was about to kill him, when an ethereal voice said that Balabhadrarāma was not the person to kill Jarasandha. Accordingly Rama and Krsna set Jaransandha free. (Bhagavata, Skandha 10).

(1) It is mentioned in Bhagavata, Skandha 10, that Jarasandha was the teacher too, of Kaṁsa.
(2) Jarasandha had four sons, Soma, Sahadeva, Tūrya and Srutāśru of whom Sahadeva became King of Magadha, after the death of Jarasandha.
(3) Mention is made in Mahabharata, Adi Parva, Chapter 185, that Jarasandha had been present at the Svayaṁvara (marriage) of Pancali.
(4) Once there arose a battle between Jaransandha and Karna, in which Jarasandha was defeated and so he made a treaty with Karna.

The enmity between Sri Krsna and Jarasandha was life-long. These two mighty powers confronted each other eighteen times. Sri Krsna decided to kill Jarasandha, the King of Magadha, in a duel. Once Sri Krsna with Arjuna and Bhīma, reached the city of Magadha in the guise of

Brāhmaṇas. They started from the kingdom of Kuru travelled through Krujāṅgala and passed by Padmasaras and Kālakūṭa, visited the holy places of Gaṇḍakī, Mahāśoṇā, Sadānīrā and such others, crossed the river Sarayū and reached the opposite bank. Then they travelled through the countries of East Kosala and Mithilā. Touring through the countries they crossed the rivers Carmaṇvatī, Ganga and Śoṇa. Wearing matted hair and barks of trees reached Girivraja, the capital city of Magadha. There were three big drums, which were used only on special occasions. The hide of elephant was used for making them. Seeing all these sights they reached the presence of Jarasandha, who welcomed them with necessary formalities and talked with them. But they kept silence. At last Sri Krsna told him that his two friends were having the vow of silence, which would terminate only at midnight. So the King left them in the sacrificial hall and went to the palace. He came to them at midnight and asked them who them were. Sri Krsna revealed to him that they were Krsna, Bhīma and Arjuna, who had come to fight a duel with Jaransandha, who had unreasonably put many innocent Kings, in dungeon, and challenged him to select any one of them for duel. Jarasandha, trembling with fury, selected Bhīma. In that duel Jarasandha was killed.

JĀTAKARMĀDISAṀSKĀRA (S)

In the ancient days the people of Bhārata observed certain social and customary rites immediately after the birth of a child. They were known as Jātakarmanas. Each caste had its own jātakarmans. They are given below:

If it is a male child jatakarman should be done before cutting the umbilical cord. At that time gold is to be rubbed in ghee and honey and the tongue of the child should be touched with it, uttering mantras (spells) (Colloquial name of this rite is giving gold and honey). The child should be named on the tenth or twelfth day after birth, selecting suitable lunar day, good star and auspicious moment. The name should imply prosperity to Brahmans, might to Ksatriyas, wealth to Vaisyas and humility to Śūdras. That is, the world 'Śarman' in the case of Brahmana, 'Varman' for Ksatriyas, 'Gupta' for Vaisyas and 'Dāsa' for Sudras, should be added to the name. The names given to girls should be of easy utterance, having clear meaning but not cruel, very beautiful, charming, and propitious avoiding long letters as far as possible. Four months after delivery, the child should be taken out of the room of confinement to see the Sun. On the sixth month the rite of 'Annaprāśa' (feeding with rice) should be performed. In accordance with hereditary customs the two rites mentioned above may be performed at any time after the third month. For Brahmanas and Ksatriyas the ceremony of 'Caula' (tonsure) may be performed at the time of birth or at the age of three. The ceremony of Upanayana (Investiture with the Brahma string) should be conducted at the age of eight from pregnancy for Brahmanas, at the age of eleven from pregnancy for Ksatriyas and at the age of twelve for Vaisyas. But Upanayana could be performed at the age of five for Brahmanas who desire Brahma-radiance, at the age of six for Ksatriyas who desire might and the age of eight for Vaisyas who desire wealth. There is another opinion that Upanayana could be performed up to the age of sixteen for Brahmanas and twentytwo for Ksatriyas. Even after the attainment of this age, if this ceremony is not performed, that boy will be considered an out-cast from the mantṛa (spell) of Gāyatrī, and will have no admittance to the rituals and ceremonies performed by Brahmanas and will be known by the name Vrātya (an outcast, universed Brahmana). These Vrātyas could not be taught Vedas or be given women as wives.

Brahmana, Ksatriya and Vaisya brahmacāris (celibates) could use the hides of black antelope, spotted deer or goat as upper garment and clothes made of silk thread, flax or wool of sheep or red leopaed. To tie round the waist, Brahmanas have to make belts out of Muñja (grass), Ksatriyas, out of Mūrva (grass) and Vaisyas out of flax. When these are not available, Brahmanas may use Kuśa grass, Ksatriyas ñānal grass and Vaisyas Darbha grass called balbaja to make belts of customary three darns or five darns with a knot. A celibate should have a stick. For Brahmanas the stick should be made of Bilva (Aegle marmelos) or "palāśa" (butea frondosa) and for Ksatriya, of banyna or blackwood. (Mimosa catechu) and for Vaisyas, of Dillenia speciosa (Ukatree) or fig tree. For Brahmanas the stick should reach up to the top of the head, for Ksatriyas up to the forehead and for Vaisyas up to the nose. Before going for alms, the celibate should take his stick, bow before the sun, go round the fire and only then set out. The alms received should be offered to the teacher as oblation, then he should turn to the east and wash hands and mouth and eat it. Brahmanas should wear the upper garment or their sacred thread (Yajnasutra) on the left shoulder and under the right arm and then it is called 'Upavīta'; if it is on the right shoulder and under the left arm it is called 'Prācīnāvīta" and if it is round the neck it is called "Nivīta".

These Jātakarmans may be done for the female child also at the stipulated times by tantras, without reciting mantras, for the purification of the body. The rituals performed without reciting Vedamantras (spells) are called tantras. For women marriage is to be considered as Upanayana, looking after the needs of husband to be considered as learning at the house of the teacher, and housekeeping as samidādhāna (gathering fuel of Butea frondosa).

JAṬĀYU

A bird famous in the Puranas.

Descended from Visnu as follows, Brahma–Marici–Kasyapa–Aruna–Jatayu.

Two sons called Sampāti and Jatayu were born to Aruna. Their mother, a bird, was a Śyenī. Śyenī, wife of Aruna, delivered two children, Sampāti and the great Jatayu (Adi Parva, Chapter 66, Verse 71). "Know that I am the son of Aruna and Sampāti is my elder brother. My name is Jatayu and I am the son of Syeni.

But, according to Kamba Ramayana, the name of the mother of Sampāti and Jatayu was Mahāśvetā. (Kiṣkindhā Kanda). Perhaps, Syeni was also known as Mahāśvetā.

Sampāti and Jatayu, once under a bet flew up towards the sun. Jatayu outfew Sampati, and in the exuberance of youth entered Surya's orbit at noon time with the result that, due to the excessive heat his wings were scorched. At this Sampāti, to save his brother, few up higher than Jatayu and spread out his wings like an umbrella over Jatayu with the result that Sampati's wings wre burnt, and he fell down somewhere on the Vindhya mountains. He spent the rest of his life under the protection of a sage called Niśākara who was performing penance on the mountains. After their tragic meeting in Suryamaṇḍala Sampāti and Jatayu never again met in their life.

Jatayu clashed with Ravana, who was carrying away Sītādevī in his vimāna, and in the fierce fight that they fought in the air, Ravana cut off Jatayu's wings and thus felled him on the earth, almost dead.

Rama and Laksmana during their search in the forest for Sita came upon Jatayu lying without wings almost dead and reciting Rama's name. Jatayu described to Rama how Ravana had carried away Sita and how he had tried to stop him and fought with him. After giving this account he died. Rama and Laksmana lit a fire and cremated Jatayu. The great bird's soul attained salvation.

JAYADRATHA I

A mightly warrior King who ruled over the kingdom of Sindhu.

Descended from Visnu in the following order : Brahma–Atri–Candra–Bhuda–Purūravas–Āyus–Nahuṣa–Yayāti–Pūru–Janamejaya–Prācinvān–Pravīra–Namasyu–Vītabhaya–Śuṇḍu–Bahuvidha–Saṁyāti–Rahovādi–Raudrāśva–Matināra–Santurodha–Duṣyanta–Bharata–Suhotra–Suhotā–Gala–Cardda–Suketu–Bṛhatkṣatra–Hasti–Ajamīḍha–Bṛhadiṣu–Bṛhaddhanu–Bṛhatkāya–Jayadratha.

Jayadratha was born as a result of severe fasts and vows taken by his father. There was an ethereal voice at the birth of Jayadratha, "This child would become a very famous King. The head of him, who puts down the head of this child on the earth would break into a hundred pieces within a moment" His father was filled with joy when he heard this ethereal voice, and so he made Jayadratha King at a very young age and went to Samantapañcaka to perform penance. (M. B. Drona Parva, Chapter 146).

It is mentioned in Mahabharata, Adi Parva, Chapter 116, Stanza 17, that Jayadratha maried the princess Duśśalā.

From the very beginning Jayadratha was a bitter enemy of the Pandavas. It is not difficult to find out the root of this enmity. It is stated in Adi Parva, Chapter 185, Stanza 21 that Jayadratha was present at the svayaṁvara of Pancali. The fact that he did not get Pancali, might have laid the foundation of this enmity.

From this moment Jayadratha was looking forward to a chance to cary off Pancali.

The forest life of the Pandavas began. They wandered through many forests and finally reached the forest, Kāmyaka. Once the Pandavas left Pancali alone in the hut and went to the forest for hunting. Jayadratha came to know of this. He came with his men to the place where the hut stood. At the very first sight of Pancali, he fell in love with her. He sent Koṭikāsya, the King of Trigarta, who has the son of Suratha as a messenger to Pancali. Koṭikāsya told Pancali about the superior qualities of Jayadratha and requested her to accept Jayadratha, leaving the Pandvas. But she rejected his request. The messenger returned to Jayadratha and told him what had happened. Jayadratha himself came in a chariot and tried to entice her. Pancali did not yield. Jayadratha caught her by force and took her away in his chariot. Dhaumya the priest of the Pandavas followed them with tears. Shortly afterwards, the Pandavas returned to the hut. They searched for Pancali here and there. They heard everything from a maid, and instantly followed Jayadratha, whose army confronted the Pandavas. The heads of almost all the warriors of Jayadratha fell on the ground. Jayadratha fled from the battlefield. The Pandavas followed him and caught him and scourged him. Bhīma shaved his head letting only five hairs to stand on the head. They took him as a prisoner before Dharmaputra. Finally at the instruction of Yudhisthira and Pancali, he was released.

(1) In the sacrifice of Rājasūya (imperial consecration) performed by Yudhisthira, Jayadratha took part as a tributary King.
(2) Jayadratha was present at the game of dice between Duryodhana and Yudhisthira.
(3) It was while going to Sālva to marry a damsel that Jayadratha attacked Pancali at the forest of Kāmyaka.
(4) Feeling ashamed at the result of his attempt to carry off Pancali, Jayadratha went direct to Gangadvāra and pleased Siva by penance. Siva game him the boon that he would be able to defeat all the Pandavas except Arjuna.

In the battle of Bhārata, which lasted for eighteen days between the Kauravas and the Pandavas, Jayadratha took the side of the Kauravas and fought against the Pandavas. The part played by him in the battle is given below:–

(1) On the first day there was a combat between Jayadratha and Drupada.
(2) Attacked Bhīmasena.
(3) Fought with Arjuna and Bhīmasena.
(4) Engaged in a combat with a King Virāṭa.
(5) Jayadratha and Abhimanyu fought with each other.
(6) Fought with Kṣatravarman.
(7) Arjuna vowed that he would kill Jayadratha, who tried to flee from the battle-field when he came to know of this.
(8) He began to combat with Arjuna.

When a firce fight began between Arjuna and Jayadratha, Sri Krsna came to Arjuna and said, "Arjuna, there was an ethereal voice at the birth of Jayadratha. The head of the person who puts down the head of Jayadratha on the earth, would be broken into a hundred pieces. So send an arrow in such a way that his head falls on the lap of his father." Hearing this, Arjuna sent an arrow which cut off the head of Jayadratha and the head fell in the lap of Jayadratha's father who had been sitting in deep penance and meditation in Samantapañcaka. Instantly the father awoke from meditation and stood up and the head of his beloved son, with ear-rings on both ears fell on the earth and the head of the father was broken into a hundred pieces and he died.

JAYANTA I

Son of Indra.

Descended from Visnu in the following order: Brahma–Marici–Kasyapa–Indra–Jayanta.

Jayanta was the son born to Indra by his wife Śacīdevī.

During his forest life, Sri Rama lived with Sita and Laksmana on the mountain Citrakūṭa for some days. Once Sri Rama, being very tired of walking in the forest fell asleep with his head in the lap of Sita. Taking this chance Jayanta came in the shape of a crow and scratched the breast of Sita with his claws. Sita cried and Sri Rama woke up and saw Jayanta in the shape of a crow. Rama got angry and shot the Brahmāstra (a divine arrow) against Jayanta. Fear of life made him fly throughout the whole of the three worlds. Even Brahma, Visnu and Maheśvara were unable to protect him, All the while the divine arrow followed him. Finally having no go he came and fell at the feet of Sri Rama. Sri Rama said that the Brahmāstra could never become futile and so the arrow must hit his right eye. Accordingly the arrow struck at his right eye and thus Jayanta lost his right eye. In Adhyātma Ramayana this story is stated with some slight changes. According to Adhyātma Ramayana, this incident took place when Sita had been drying raw flesh.

After getting the boons Ravana became arrogant and with a army went to the realm of the gods. Ravana engaged Indra in a firce battle. In that fight Meghanāda the son of Ravana attacked Jayanta, who swooned and fell down. Immediately Pulomā, the father of Śacīdevī, gathered Jayanta in his hands unseen by anybody and hid him in the sea. After the disappearance of Jayanta the battle entered the second stage. Thinking that his son Jayanta had been killed, Indra began to fight with Ravana with more vigour than before. In the battle which followed Meghanāda subdued Indra and made him a captive. Taking Indra and the celestial maids as captives, Ravana and his men went to Lanka.

Once Agastya came to Indra's durbar. Indra arranged for the dance of Urvaśī honour of Agastya's visit. In the midst of the dance Urvaśī saw Jayanta before her and she fell in love with him. Consequently her steps went out of beat. Narada who was playing his lute called Mahatī went wrong. Agastya got angry and cursed Jayanta and changed him to a bamboo. Urvaśī was cursed to become a woman with the name Mādhavī. Agastya cursed Narada that his lute Mahatī would become the lute of the people of the world. (Vayu Purana).

Other information.

(1) In the stealing of the Pārijātapuṣpa (the flower of a paradise tree) Jayanta fought with Pradyumna the son of Sri Krsna and was defeated. (Visnu Parva Chapter 73).

(2) Jayanta was defeated by Śūrapadma, an Asura, in a battle. (Skanda Purana, Asura Kanda).

JAYANTI

Daughter of Indra and sister of Jayanta. In Bhagavata, Skandha 4, there is a story stating how Jayanti was the wife of Sukra for ten years.

Sukracarya was the teacher-priest of the Asuras (demons). One the devas (gods) had completely defeated the Asuras. With the intention of procuring new powers from Sri Parameśvara, Sukracarya went to Kailāsa. When the penance of Sukra became more and more severe the gods and Indra began to be flurried. Indra told his daughter. Jayanti to become the servant of Sukra and to break his penance somehow or other. Jayanti did not like this procedure of her father. Still she did not like to disobey her father. So she went to Kailāsa and became the attendant of Sukra and stayed with him. She served him dutifully and with chasity. She would fan him with plantain leaf. She would prepare cold and fragrant water for him to drink. When the Sun became hotter she would hold he upper garment as an umbrella so that he should be in the shade. She would gather fully ripened good fruits for him to eat. She would gather good variety of darbha grass, cut them into the length of a span and with good flowers she would give them to the hermit for his morning oblations. She would gather soft sprouts and make bed for him and would stand near him fanning till he slept. She would get water ready for him to rinse his mouth when he woke up. Thus she did the work of a dutiful disciple. She did not, in any way by speech or action, try to entice him so that his vow of penance might be broken. She spoke only words which would be pleasing and helpful to him. This continued for thousand years and then Paramaśiva appeared before him and gave the boons he requested for. After that Sukracarya talked with her. In accordance with her request the hermit Sukra allowed her to live with him for ten years as his wife. He gave her a boon that during that period of ten years they both would be invisible to the world. Thus Sukracarya married Jayanti and they lived in the house very happily for ten years.

JAYAŚARMAN

A Brahmana who become wealthy by taking the vow of Kamalā (Kamalāvrata). Kamalā is the eleventh day of 'Adhimāsa'.

It is believed that this day is better than other days. If a man fasts on that day Goddess Kamalā will be pleased with him.

The devotee should awake in the Brahma muhūrta (fortyeight minutes before sunrise) and take bath thinking of Puruṣottama and begin the fast. If the prayer and meditation is conducted at the house he will get double the fruits. If it is at a river it will yield four times the fruits. If it is at a cow-shed the fruits will be thousandfold and if it is conducted at a fireshed or Śaivite temple, at a holy bath or in the presence of God the fruits will be a thousand and one hundred fold and if it is near a tulasī (holy basil) the fruits will be a lakhfold and if it is done in the presence of Visnu the fruits obtained will be unlimited.

This Jayaśarman who took the fast was the son of noble Brahmana named Sivaśarman of Avantī. He was the youngest of five sons. He became a wicked man. So he was avoided by his relatives. Being driven away from home, he went to a distant forest and lived there. Once, by luck, he happened to reach the holy place of Triveṇī Mahātirtha. He was very tired of hunger and thirst. So he bathed in the tirth and searched for some hermitage. By chance he saw the hermitage of Harimitra. As it was the month of Puruṣottama many people had gathered there. Brahmanas were telling stories of mitigation of sins. He heard the story of the vow called Kamalāvrata and its fruits. So Jayasarman stayed in that hermitage with them and took the vow of Kamalāvrata. That night Devi appeared before him and said: "I have come from Vaikuṇṭha, because I am greatly pleased with you. Since you have taken the vow of Kamalāvrata on the eleventh day of the dark lunar fortnight called Kamalā of the month of Puruṣottama I will grant you boons. Because you have taken the vow at Triveṇī, I am immensely pleased with you. The noble Brahmanas of your future generations also will be blessed by me". Saying these the Devi gave him boons and disappeared. From that day onwards Jayaśarmā became a great wealthy man and he returned to his father's house (Padma Purana, Chapter 64).

JĪMŪTAKETU I

A synonym of Siva. There is a story in the Puranas about how Siva got the name Jimutaketu.

When summer season began Parvati told her husband Siva: "My Lord, Summer has set in. What are we to do without a house to protect us from the hot sun and the strong wind?"

Siva replied. "Dearl It is because I have no house that I walk about in the forest always."

Because Siva said so, the loyal wife Satīdevī spent the summere with her husband in the shade of trees. When the summer was over rainy season began. People stopped walking about. The sky became black with clouds. The roaring sound of thunder was heard everywhere. Seeing that the rainy season had begun Parvati again requested her husband to erect a house. Hearing her request Siva replied. "I have no wealth at all to build a house. You see that I am wearing the hide of a lcopard. The serpent Śeṣa is my Brahma-string. Padma and Piṅgala are my ear-rings. One of my bracelets for the upper arm is Kambala and the other one is the nāga (serpent) Dhanañjaya. My bracelet on the right hand is Aśvatara and on the left hand is Takṣaka. The string that I wear round my waist is Nīla, as black as antimony. So let us go above the clouds and spend the rainy season there. Then rain will not be fall on your body."

Saying thus, Siva got into a lofty cloud with Parvati and sat there. That cloud looked like the flag of Siva. Thenceforward Siva came to be known by the name Jimutaketu. (Vamana Purana, Chapter).

JĪMŪTAVĀHANA

A Vidyādhara. (demi-god). He was the son of Jīmūtaketu, who was the ruler of a city named Kāñcanapura in a vally of the Himālayas. Being childless he had been sad for a long time. At last he approached the divine tree Kalpaka (a heavenly tree that yields every wish) that stood in his garden and requested it to bless him with a child. Thus a son was born to him. The famous Jimutavāhana was that son.

When Jimutavāhana came to know of the divine powers of the Kalpaka tree, from the ministers, with the permission of his father he went to the Kalpaka tree, bowed before it and said to it, "Oh noble tree! You have granted all the wishes of my forefathers. But I have one wish. No body should be miserable in the world. So I wish to give you to the world with that purpose in view." Instantly an ethereal voice said from the tree. "If you are forsaking me I am going away. But I will fulfil your wish." Thus according to the wish of Jimutavahana the Kalapaka tree shed gold everywhere in the world and then went to heaven and disappeared. The earth became wealthy and prosperous. The fame of Jimutavahana spread throughout the three worlds, and all the Vidyadharas grew jealous of him. As the heavenly tree Kalpaka, which yielded all the wishes, had returned to heaven, they thought it the most propitious time and arrayed their army against Jimutavahana. His father Jimutaketu had completed all preparations to meet the enemy. But Jimutavahana approached his father and said, "Father! I am perfectly sure that no body could defeat you in battle. But see how mean it is to destroy so many lives and win the country merely for the pleasures of this fragile body. So let us go away from here. Leave the kingdom to them."

Jimutaketu, who was pleased at this generous nature of his son, respected his wish and went with his family to the Malaya mountain and lived there. Mitrāvasu, the son of Viśvavasu, the King of the Siddhas and Jimutavahana became close friends. One day Jimutavahana was wandering about in the forest when he saw in the middle of a garden a temple dedicated to Devi and a young woman of exquisite beauty, surrounded by her maids, singing hymns and worshipping Devi. Jimutavahana was attracted by her extra-ordinary beauty. Love budded in her heart also. On enquiry it was understood that she was Malayavatī, the sister of Mitrāvasu. After that both of them engaged in a little talk of love-making. Hearing her mother calling, Malayavatī instantly went home. Being fallen head-long in love, Jimutavahana spent the night somehow or other and at down reached the temple with a hermit boy. While the hermit boy was consoling Jimutavahana Malayavatī also came there. Jimutavahana and his friend hid behind a tree. She was alone, and since she could not bear spearation from her lover she decided to commit suicide and standing at the steps, she said "Devi! If it is impossible to get that Jimutavahana as my husband in this birth, let it be so. But bless me that I may have my wish granted in the next birth at least". Saying this she tied one end of her upper garment on the tree and tried to commit suicide. Instantly there was an ethernal voice which said, "Daughter, don't do such rash things. Jimutavahana will become your husband. He will become the emperor of the Vidyādharas also." Jimutavahana came and untied the knot of the upper garment with his own hands and saved her from death. Her maid appeared and said with delight. "Friend! You are very lucky. Today I heard what prince Mitrāvasu said to his father Viśvāvasu. Thus he said 'Father! Jimutavahana who gave away his own Kalpaka tree for the welfare of others has come to this place. It will bring prosperity to us, if we show our hospitality to this noble guest by giving our Malayavatī to him. It is very difficult to get such a noble man for my sister anywhere else." The father consented. The prince instantly went to the abode of this gentleman. I think the marriage will take place today. So come, let us go home."

With his heart overflowing with joy, Jimutavahana went to his house. Mitrāvasu was there. He revealed the purpose of his coming. Jimutavahana, who had remembrance of his previous births told Mitrāvasu that in the previous birth also they had been friends and that Malayavatī had been his wife. Thus their marriage took place. Delightful days of the married life passed one by one. One day Jimutavahana and Mitravasu went for a walk. They reached a forest on the seashore. Seeing some bones there Jimutavahana asked Mitravasu about them. Mitravasu said: "In ancient days Kadrū, the mother of Nāgas (serpents) made Vinatā, the mother of Garuda, her slave by some trick. Garuda liberated his mother from slavery. But the hatred increased day by day and Garuda began to eat serpents, the children of Kadrū. Seeing this, Vasuki the King of Nāgas entered into a contract with Garuda, so as to prevent the nāgas from being destroyed altogether. The arrangement was that Vasuki would send a serpent everyday to Garuda. Garuda ate all those serpents sent by Vasuki in this place. These are the bones of those poor snakes."

When Jimutavahana heard this story his heart was filled with pity. He decided to save the life of at least one serpent by giving his body instead. But the presence of Mitrāvasu was an obstacle to carry out his wish. At that particular moment a minister of Viśvāvasu appeared there and took away Mitrāvasu saying that he was wanted by his father. Left alone, Jimutavahana stood there when he saw a young man coming with an old woman who was crying bitterly. On enquiry Jimutavahana learned that in accordance with the agreement with Garuda, the old woman was bringing her only son Śaṅkhacūḍa to give him as food to Garuda. Jimutavahana told them that he would take the place of Sankhacuda that day. The mother and the son reluctantly agreed to his desire. The old woman went away crying and Sankhacuda went to the temple.

Hearing the sound of Garuda's wings Jimutavahana laid himself on a stone and Garuda taking him in his beaks flew to the top of the Malaya Mountain. On the way the jewel of Jimutavahana known as 'Cūḍāratna', which was soaked in blood fell down, in front of Malayavatī. Knowing that it was the jewel of her husband, with a terrible cry she ran to her father. Because of his knowledge of arts and sciences Jimutaketu also knew everything and with his wife and daugher he went to the top of the Malaya mountain.

In the meanwhile, Sankhacuda, having done obeisance to 'Gokarṇanātha' (God), came back to the stone where he had left Jimutavahana and seeing a pool of fresh blood, became sad and silent. Then determining that he would save Jimutavahana at any cost, he went up the mountain following the tract of the blood drops.

Garuda took Jimutavahana to the peak of the mountain and began to peck at him. Jimutavahana grew more and more delightful as the pecking became harder. Garuda looked at him with wonder and thought, "Surely, this is not a nāga. It must be a Gandharva or somebody else." Not knowing what to do he sat looking at his prey, who invited him to finish off his meal. By this time Sankhacuda had reached the spot. Soon Jimutakatu with his wife and Malayavatī also arrived.

They all cried aloud. Garuda was in great confusion. When he knew that he was about to eat the famous Jimutavahana, who had given away even the Kalpaka tree for the good of others, Garuda was filled with remorse. Instantly Jimutavahana died. The parents and Sankhacuda cried beating their breats. Malayavati fell on the ground and cried. Then looking up she called out with tears. "Ha! Devi! Jagadambikā! you have told me that my husband would become the emperor of the Vidyādharas. Has your boon become futile because of my misfortune?" Devi appeared and said "Daughter! My words will not become futile." Then Devi sprinkled Amṛta (ambrosia) on Jimutavahana and brought him to life. He sprang up more radiant than before, and was anointed as emperor of the Vidyādharas by Devi. When Devi disappeared Garuda who was much pleased, told Jimutavahana to ask for any boon.

Jimutavahana requested for the boon that Garuda should stop eating the Nāgas and that all the serpents who had been reduced to bones should be brought to life again. Garuda granted him that boon. All the serpent which had been killed by Garuda came to life again. All the gods and hermits came there with joy. After all had gone, Jimutavahana went with his relatives to the Himālayas as the emperor or Vidyādharas. (Kathāsaritsāgara, Saśāṅkavatī Lambaka, Taraṅga 23).

JĪVĀTMAN

(*The induvidual life of soul*). The Aparabrahman (which is next to the highest Brahman) that is so minute and subtle is called Jivatman. Parabrahman is God almighty. It is mentioned in Taittirīyopaniṣad about this aparabrahman as follows:

> "Tasmād vā etasmādātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuḥ vāyoragniḥ, agnerāpaḥ adbhyaḥ pṛthvī pṛthivyā oṣadhayaḥ oṣadhibhyo annam annāt puruṣaḥ sa vā eṣa puruṣo annamayaḥ."

'From this Ātman came into existence ether possessing the quality of sound. From ether air, possessing the qualities of sound and touch, came into existence. Fire with the qualities of sound, touch and colour came into being from air. From fire, water having the qualities of sound touch, colour and taste came into being. From water earth with the qualities of sound, touch, colour, taste and smell came into existence. Vegetation grew from earth, and from vegetation food, from food semen, and from semen Puruṣa came into existence. The materialized form of aparabrahman is the body. Its subtle form is the soul. Jivatma or the individual soul is the subtle form of soul dwelling in the materized form of the aparabrahman. This soul sits in the miniature lotus of heart in the miniature either. The body which is made of the five elements is the dwelling place of this Jivatma. The individual life exists in every living being. The body originated from food is the outer covering of the Jivatma. This materialized body is also called Annamayakośa (the cask of food). Inside this annamayakośa there is the Prāṇamayakośa (the chest of the life breaths). It is stated in the Taittirīyopaniṣad that this Prāṇamayakośa is separate from and existing inside the annamayakośa. The Prāṇamayakośa which exists inside the annamayokośa has the shape of man. The life breath which appears as the inhaling and exhaling breath is the head of the Prāṇamayakośa. The life breath Vyāna is the right wing and Apāna is the left wing, ether its soul and Pṛthvi (the earth) its tail. Inside the Prāṇamayakośa, there exists the Manomayakośa (the chest of mind), but it fills the entire of the Prāṇamayakośa. The Vijñānamayakośa (the chest of knowledge or understanding) exists inside the Manomayakośa. The Jivatma or the individual life dwells inside this Vijnanamayakosa and pervades the entire body. It is by the activity of Vijnanamayakosa that the Jivatma feels its individuality. Inside the Vijnanamayakosa there exists a fifth kośa (chest) called the Ānandamayakośa, which is the immediate covering of Jivatma, and which has no sense of individually. The three Kośas, Ānandakośa, Vijnanakosa and Prāṇamayakośa together is called Sūkṣmaśarīra (the subtle body). It must be remembered that Sūkṣmśarīra is different from Susūkṣmaśarīra (the minute subtle body).

Heart is the abode of the Jivatma. Hrdi (in heat) ayam (this being–Jivahma exists). So the name 'Hṛdaya' (heart) is meaningful. The Parusa (male being), which sits inside the heart or the Jivatma is as big as the toe according to the Kaṭhopaniṣad.

The Jivatma or the Aparabrahman is without beginning. Even from the past which is beyond our thinking crores and crores of Jivatmans had got into individuals and when the Annamayakośas of the individuals decayed due to death, they abandoned them and entered into new individuals. The author of the Bṛhadāraṇyaka gives and explanation to the question why this Jīvātmā which is as free as air enters the body of man, beast, bird, tree, rock etc. and subject itself to misery and hardship. "Where does the Jivatma originate from? How does it enter this body?" Jivatma originates from Paramātmā (the soul of the universe). As the shadow pervades the body of a man this Jivatma overshadows this body." Sri Sankaracarya expounds it in another way; he says that the Jivatma is tied to the body by the imagination or desires of the mind.

JVARA

(Jvaram) (Fever).

A fearful being. It is stated in the Puranas that living beings catch fever owing to the activities of this monster.

Once Siva and Parvati were talking with each other in the Holy Bath called Jyotiṣkam on mount Mahāmeru. On that day Daksa had performed a sacrifice at Gangadvāra. Siva alone was not invited. Seeing the Gods Brahma and the others going to that place through the sky, Parvati asked Siva what the matter was. Siva explained everything to Parvati, who become very sorry because her husband had not been invited. Siva grew uneasy at the sorrow of his wife. A drop of sweat fell down from his third eye. A fearful monster with the lustre of arose from that drop of sweat. That figure is described as follows:

"A terrible monster, with dwarfish figure, staring eyes, green moustaches, hair standing erect on head and body covered with hair all over, looking like a combination of hawk and owl, with jet-black colour, wearing a blood-coloured cloth." (M. B. Śānti Parva, Chapter 283).

"With three legs, three heads, six hands and nine eyes, comes Jvara the terrible monster, as fierce as Yama the god of death and fearful like a thousand clouds with thunderbold, gaping and sighting, with tight body and horrible face, rendered so by many eyes." (M. B. Visnu Parva, Chapter 122).

To this uncouth figure Siva gave the name Jvara, who dashed away and entered into all devas (gods). Brahma and the others caught fever and were laid up. At last they all came to Siva. Hearing their request Siva divided Jvara into several parts and separated them from devas and entered them into other living beings, and ordered that, headache for elephants, green coverings for water, shedding of skin for snakes, hoof-rot for cows, sore-throat for horses, feather-sprouting for peacocks, sore-eye for cuckoo, hiccough for parrot, weariness for tigers and fever for men will be caused by Jvara.

It was the time of the terroization of Vṛtrāsura. Jvara caught hold of that Asura also. It was at this time that Indra used his thounderbold and killed Vṛtrāsura. (M. B. Santi Parva, Chapter 283; M. B. Visnu Parva, Chapter 122).

JYĀMAGHA

A King born in the dynasty of Iksvaku. (Harivaṁśa, Chapter 36).

Five sons, who were equal to gods, named Sahasrada, Payoda, Kroṣṭā, Nīla and Ājika were born to Yadu of the family of Iksvaku. Several noble persons were born in the family of Krosta. A noble and broadminded son named Vṛjinīvān was born to Krosta. Śvāhi was born to Vrjinivan. Ruśeku to Svahi, Citraratha to Ruseku and Sasabindu to Citraratha. Thousand sons were born to Śaśabindu who was an emperor. Important among those thousand who were blessed with radiance, fame, wealth and beauty, were Pṛthuśravas, Pṛthuyaśas, Pṛthutejas, Pṛthubhava, Pṛthukīrti, and Pṛthumati. Uśanas was the son of Pṛthuśravas, Śineyu was the son of Uśanas and Rukmakavaca the son of Śineyu. Rukmakavaca killed all the archers and conquered the countries and performing aśvamedha (horse sacrifice) gave away all the countries he conquered, as gift to Brahmanas. Five sons were born to Rukmakavaca. Jyamagha was one of them. His brothers were Rukmeṣu, Pṛthurukma, Parigha and Hari. Of them Parigha and Hari were made Kings of foreign countries. Rukmeṣu was given the country ruled by his father. Pṛthurukma served Rukmeṣu. They drove Jyāmagha away from the country.

Jyamagha went to the forest and erected a hermitage for him. Then according to the advice of a Brahmin, he who was an old man took bow and arrow and got into a chariot flying a flag and went to the bank of the river Narmadā. He had neither wealth nor attendants. He stayed on the mountain Ṛkṣavān eating fruits and roots. His wife Śaibyā also had become old. They had no children. Still Jyāmagha did not marry anybody else. Once Jyamagha came out victorious in a fight in which he got a girl. Jyamagha took the girl to his wife and told her, "This girl shall be the wife of your son." She asked him how that could be when she had no son. He said, "She will become the wife of the son who is going to be born to you." As a result of severe penance a son named Vidarbha was born to Śaibyā. The damsel who became the wife of Vidarbha gave birth to two sons named Kratha and Kaiśika. (Padma Purana, Chapter 13).

JYOTIṢA (M)

(Astronomy and astrology). Jyotiṣa is the science about the stars and heavenly bodies. The heavenly bodies are the sun, the moon, the other planets and the stars etc. From the very ancient days men believed that these planets and stars in the sky played an important part in controlling the growth and activities of all the living and non-living things in the world.

Astrology has been a recognized science in Egypt, China and India from very ancient days. History tells us that 3000 years before Christ, there were astronomers in Babyon. But even before that time astronomy had fully expanded and grown in Bhārata.

The Vedas are supposed to have six Aṅgas (ancillaries). They are Śikṣā (Phonetics), Kalpa (ritual), Vyākaraṇa (Grammar), Jyotisa, (astronomy) Chands (metrics), and Nirukta (etymology). From this it can be said that the Indians had acknowledged Astronomy as an ancillary of the Vedas. The expounders of the Vedas say that Astronomy is the eye of the Vedas.

Astronomy has two sides, the doctrinal side (Pramāṇabhāga) and the result-side (Phalabhāga). The Calender is reckoned in accordance with the Pramāṇa-Bhāga. Prediction and casting horoscopes of living beings is the Phala-Bhāga.

The astronomers have divided the sky that surrounds the earth into twelve parts called rāśis (zodiacs). All the stars of the first zodiac appear in the shape of a goat (Meṣa) so that zodiac was called Meṣa. Thus the zodiac in which the stars took the shape of an ox was called Ṛṣabha (ox). In the zodiac Mithuna the stars took the shape of a young couple. Karkaṭaka means crab. In that zodiac the stars appear in the shape of a crab. In the same way Siṁha means lion and Kanyā means a damsel. Tulā means balance and Vṛścika means scorption; Dhanus means bow and Makara means Makara matsya (Horned shark). Kumbha is a water pot and Mīna means fish. The name of the zodiac is according to the sign of the zodiac. That is, in what shape the stars in that particular zodiac appear to the people of the earth. The figure of the twelve zodiac with the earth as centre is given below:–

Mīna Meṣa Ṛṣabha Mithuna
Kumbha Karkaṭaka
Makara Siṁha
Dhanus Vṛścika Tulā Kanyā

In Kerala and some other places the zodiacs are marked to the right in order beginning with Mesa, whereas it is marked to the left in the same order in some of the other parts of India.

The earth completes one rotation in 60 Nāḍikās (24 minutes) i.e. 24 hours. In each rotation these twelve zodiacs face the earth. For a man standing at a particular point on the earth it will take 60% 12 i.e. 5 naḍikās (two hours) on an average, for a zodiac to pass him. But it may vary in different places according to the difference of the shape of the earth. A month is the time the sun remains in a zodiac. The planet Jupiter takes a year and Saturn two years and a half on an avarage to pass a zodiac. The calendar shows which are the planets standing in each zodiac and how far they have travelled at a particular time in that particular zodiac. When a particular zodiac is in a particular region of the earth, a man born in that region is said to be born in that zodiac. When a particular place faces the zodiac of Mesa the child which takes birth in that place is said to be born in the zodiac of Mesa. The zodiac of birth is given the name Lagna by astronomers. Those who are well-versed in the result-side of astronomy are of opinion that the life, fortune etc. of living beings depend upon the position of the planets in relation to their lagnas.

K

KABANDHA

The demon who attacked Rama and Laksmana while they were wandering in Dandakāraṇya after the abduction of Sita by Ravana.

There was a King of Gandharavas called Sri. He had a son named Danu. Danu was known as Visvavasu also. Visvavasu once performed a penance to propitiate Brahma for long life and Brahma appeared before him and blessed him with immortality. Arrogant of this acquisition he roamed about as he pleased.

One day he attacked Indra and the latter furious at his impudence used the Vajrāyudha on him and the head and thighs of Visvavasu were squeezed into his body. Visvavasu pleaded that he should be given some way to take his food. Indra then granted him two very long hands and a mouth on his belly. Then Visvavasu spent his days in a forest near the Mataṅgāśrama in Krauñcāraṇya bearing the name Kabandha (Headless trunk). Indra added that he would attain his real form when Rama and Laksmana cut his hands.

A favourite pastime of Kabandha was to frighten the sages. One day he attacked a sage called Sthūlaśiras and that sage cursed him saying that he would retain his ugly figure for ever. The demon pleaded for relief and the sage said that he would regain his original figure when Rama cut his hands and left him in the desolate forest. From that day onwards kabandha lived there waiting for Sri Rama. (Sarga 70, Araṇya Kanda, Valmiki Ramayana).

Jatayu was lying half dead by a blow from the sword of Ravana and Rama and Laksmana went to him and talked to him. He gave them some information regarding Sita before he died. After burning the body of Jatayu in a funeral pyre Rama and Laksmana went westwards. They entered the Krauñcāraṇya and reached Metaṅgavana. There they saw a great cave. A huge demoness attacked them near that cave and seeing the beautiful form of Laksmana she invited him for amorous plays. Laksmana cut off her ear, nose and breasts. Then they entered deep into the forests. Bad omens greeted them.

Before long they saw Kabandha rushing towards them. He is described thus in the Mahabharata:

"He was as big as a mountain, dark as a black cloud, with pointed hairs all over his body and looked fierce with a voice as loud as thunder. He had an eye on his stomach, round and yellow, emitting a glare like a fire-flame. Looking wicked he thrust his big tongue out of his huge mouth licking the sides."

The demon stretched out his big hands and caught hold of Sri Rama in his right hand and Laksmana in his left hand. Finding themselves helpless in his hands Laksmana implored Rama to flee away from the demon leaving him alone. Sri Rama cut off kabandha's right hand and Laksmana cut off the left hand. Kabandha then asked them who they were. Kabandha told Rama and Laksmana his previous story and then fell dead. Rana and Laksmana burnt the dead body in a funeral pyre. He rose up in the air as the Gandharva King of old and advised Sri Rama to go to Sugrīva for knowing more about Sita.

KACA

The first son of Brhaspati. That extremely beautiful boy was a great favourite of the devas.

Descending in order from Visnu–Brahma–Aṅgiras–Brhaspati–Kaca.

The Devas and Asuras always quarrelled with each other. Devas accepted Brhaspati as their guru and the asuras made Sukracarya their guru. Sukracarya knew an art which Brhaspati did not know, the secret of Mṛtasañjīvanī. When the devas cut the Asuras to pieces, Sukracarya used to bring them back to life by his knowledge of Mṛtasañjīvanī. Mrtasanjivani is the art of reviving the dead.

Devas were at a loss to know what to do. They wanted to learn the secret of Mrtasanjivani from Sakracarya somehow. It was imperative that they should learn it. Then they found out a way. They sent Kaca, son of Brhaspati, to Sukracarya.

Kaca went to Sukracarya and told him that he was the son of Brhaspati and had come to him to be his disciple for a period of a thousand years doing service to him. The modesty of the boy appealed to Sukracarya and he accepted Kaca as his disciple.

Devavānī, daughter of Sukracarya, fell in love with Kaca. They were always together as an inseparable couple. Asuras did not like the advent of Koca to the Asrama of Sukracarya. They knew that he had come to study the secrets of the Asuras. Once Kaca went alone to look after the cows and the Asuras followed him stealthily. When Kaca entered deep into the forest the Asuras killed him and gave him to the wolves.

It become dusk. The cows returned to the Asrama without the cowherd. Devayānī waited for a long time for Kaca to come. Not seeing him Devayānī went weeping to her father and said, "Oh, father, the sun has set. You have performed your nightly fire sacrifice. The cattle have come back by themselves and still Kaca has not returned home. I fear he is dead or has been killed. I cannot live without him."

The affectionate Sukracarya could not bear the sight of his dear daughter weeping and so he went to the forest with Devayānī and emplying the art of Sañjīvanī he invoked the dead youth to appear. At once Kaca came back to life and stood before them. All the three then returned to the asrama happily.

The anger of the Asuras against Kaca knew no bounds. On another occasion the Asuras seized him and after killing him pounded his body into a paste and mixed it up in sea-water. This time also, at the request of Devayānī, Śukrācārya brought him back to life.

The third time the Asuras burnt the body of Kaca and mixed the ashes in wine and served it to Śukrācārya to drink. The disciple thus went inside the belly of the guru. Dusk came, the cattle came and still Kaca did not return and Devayānī reported the matter to her father. Śukrācārya sat for some time in meditation and then he knew that Kaca was in his own stomach. If he got Kaca out, he would burst his stomach and Śukra would die and if he did not get him out his daughter would burst her heart and die . Śukrācācrya was in a fix. He asked Kaca how he got in and he replied that it was through the wine. Śukra imparted to Kaca the art of Mṛtasañjīvanī and Kaca lying with the stomach repeated it. Then Śukrācārya called Kaca by name and Kaca came out bursting the stomach of his guru. The preceptor lay dead and by employing the art of Mṛtasañjīvanī he had learnt, Kaca brought his guru to life. Śukrācārya eschewed wine from that day onwards and declared it as a forbidden drink to brahmins. Śukrācārya said that because Kaca was reborn from his stomach he must be deemed his son.

Kaca remained for some more time under the tutelage of Śukrācārya and when his education became complete he took leave of his preceptor and also Devayānī. Devayānī followed him for a long distance from the hermitage and requested him to marry her. Kaca replied he could not do so because he had become a brother to Devayānī. Devayānī got angry and cursed him saying that he would not be able to use the art to Mṛtasañjīvanī he had learnt from her father. Kaca cursed her back syaing that none of the sons of sages would marry her. Kaca however felt relieved that though he would not be able to practise the art his disciples would be able to do so. He went back to Devaloka and was heartily welcomed by all the Devas. He then imparted the art of Mṛtasañjīvanī to the devas.

Kaca was also one among the several people who visited Bhīsma while the latter was lying on a bed of arrows awaiting death.

KADALIGARBHĀ.

Daughter of the great sage Maṅkaṇaka. There is a story about her in Kathāsaritsāgara.

There was once a city called Iksumatī. It was on the banks of the river Iksumatī. It was Viśvāmitra who set up that river and city. In a hermitage in the thic forest on the shores of Iksumatī lived a sage, Maṅkaṇaka performing penance. One day the beautiful nymph Menakā, came there from above. As a wind blew, her upper garment was displaced. Seeing her bare body, Maṅkaṇaka had emission. The semen of the sage fell into a Kadalī (plantain) tree and from there arose a maiden, extremely beautiful. Because she was born from Kadalī she was called kadalīgarbhā. Kadalīgarbhā grew up into a beautiful lady and one day a King named Dṛḍhavarmā came that way while hunting and seeing Kadalīgarbhā he fell in love with her and married her with the permission of Maṅkaṇaka. The Devas advised her to scatter mustard seeds on the way to her husband's house and in case her husband abandone her she should be guided by the mustard plants to return home. She did so.

One day by the advice of a barber the King divorced her and she returned to the Āśrama by following the young mustard plants. But Maṅkaṇaka took her back to the King.

KADRŪ

Wife of Kaśyapa and daughter of Daksaprajāpati.

Descended from Visṇu thus:—Visṇu—Brahmā—Daksa—Dadrū/

Whether Kadrū was the wife or daughter of Kaśyapa is a question which remains unanswered still in the Purāṇas. Chapter 65 of Bhāsā Bhārata states like this.

The six spiritual sons of Brahmā are : Marīcī, Aṅgiras, Atri, Pulastya, Pulaha and Kratu. Marīci got a son named Kaśyapa and he married the thirteen daughters of Daksa, namely, Aditi, Diti, Kalā, Danāyus, Danu, Siṁhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. So according to this, Kadrū was the wife of Kaśyapa.

But the 14th Sarga of Araṇya Kāṇḍa of Vālmīkī Rāmāyaṇa states :

Daksaprajāpati got sixty illustrious daughters and of these Kaśyapa married—Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Muni and Surasā. Krodhavaśā gave birth to eight daughters. They were : Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī, Śvetā; Śurbhi, Surasā and Kadrū.

Tāmrā another wife of Kaśyapa gave birth to five daughters, namely, Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to owls, Bhāsī to Bhāsas, Śyenī to eagles and vultures, Dhṛtarāstrī to swans and Śukī to Natā. Natā gave birth to Vinatā.

Thus, according to the Rāmāyaṇa Kadrū was the daughter of Kaśyapa born of his wife Krodhavaśā. Again Vinatā who is spoken of as the elder sister of Kadrū in Mahābhārata is the daughter of the grand-daughter of Kaśyapa. This means that Kadrū's mother and Vinatā's grand mother's mother were sisters. But both of them looked after Kaśyapa as if they were direct sisters.

Kadrū and Vinatā lived serving Kaśyapa. Kaśyapa was pleased with them and asked them what boon they wanted. Kadrū asked for a thousand serpents to be born of her and Vinatā asked for two sons who would be braver and more brilliant than the sons of Kadrū. Kaśyapa granted them what they asked for and when Kadrū and Vinata became pregnant he felt for the forest.

After some time Kadrū delivered a thousand eggs and Vinatā two eggs. Both of them kept the eggs in warm jars and after five hundred years the thousand eggs of Kadrū burst letting out a thousand serpents. Vinatā became impatient and broke open an egg of hers. Out came from it a half developed being and that was Aruṇa. Aruṇa cursed her for being impatient and said "You let me out half developed because of your over anxiety and you will, therefore, become a servant of Kadrū. Keep the other egg for another five hundred years. Then a very powerful son will come out of it and that son will relieve you of your servitude to Kadrū". So saying he rose up in the air and became the charioteer of the sun. After five hundred years the other egg of Vinatā broke and Garuḍa came out.

Names of the prominent sons of Kadrū are given below:

Śesa, Purāṇanāga, Āryaka, Vāsuki, Kapiñjara, Ugraka, Airāvata, Elāputra, Kalaśapotaka, Taksaka, Savāsaka, Savāma, Sumanas, Kārkoṭaka, Nīla, Dadhimukha, Dhanañjaya, Anila, Vimala, Kāliya, Kalmāsa, Pinḍaka, Maṇināga, Śabala, Āpta, Śākha, Piṇḍāraka, Hastipiṇḍa, Vāli, Karavīra, Pīṭharaka, Śikha, Puspadṁsṭra, Sumukha, Nisṭhānaka, Vilvaka, Kauṇapāśana, Hemaguha, Bilvapāṇḍura, Kuṭhara, Nahusa, Mṛsṇāda, Kuñjara, Piṅgala, Śaṁkha, Prabhākara, Bāhyakarṇa, Śirāpūrṇa, Kumuda, Hastipada, Haridraka, Kumukāksa, Mudgara, Aparājita, Tittiri, Kambala, Jyotika, Halika, Aśvatara, Pannaga, Kardama, Kālīkaka, Śrīvaha, Bahumūlaka, Vṛtta, Kauravya, Karkara, Saṁvṛtta, Dhṛtarāṣṭra, Arkara, Patta, Śaṁkhapiṇḍa, Kuṇḍodara, Śaṁkhamukha, Subāhu, Mahodara. Kūśmāṇḍaka, Virajas, Ksemaka, Śālipiṇḍa.

All the serpents in the world have been born from these prominent serpents.

Once Kadrū called Vinatā to her side and asked her the colour of Uccaiśśravas, the horse of Indra. It was purely a white horse and Vinatā told so. But Kadrū said its tail was black. Each stood firm in her statement and then Kadrū made a bet. She who was defeated in the bet should serve the other as her slave. Vinatā agreed. Kadrū wanted to cheat Vinatā and so asked her sons to remain suspended from the tail of the horse in such an artufl way that the tail would look black from a distance. Some of her sons refused to be a party to this deceit and Kadrū cursed them saying that they would all be burnt in the Sarpasattra of Janamejaya. Kaśyapa did not liek the curse. But Brahmā came there and said that the serpents as a class were injurious to society and as such a curse of the nature was necessary. Brahmā then taught him Visasaṁhāravidyā (Treatment of snake-poisoning).

Once Kadrū told Vinatā. "Vinatā, take me to the island of Rāmaṇīyaka in the middle of the ocean. It is a beautiful place to stay. Let your son, Garuḍa, take may sons to that place." Vinatā took Kadrū and Garuḍa took her children during the journey. Garuḍa rose high up in the air nearing the the sun and the serpents began to feel the heat unbearable and began to get charred. Kadrū then prayed to Indra and the latter then sent a heavy down pour of rains. This saved the serpents from being burnt to death and they reached the island of Rāmaṇīyaka safe.

KAIKASĪ

Mother of Rāvaṇa.

(1) *Birth.* From the wrath of Brahmā the giant Praheti was born and from Brahmā's hunger the demigod Heti was born. The son Vidyutkeśa was born to Heti of Bhayā the siter of Kāla (God of death—Time). Vidyutkeśa married Sālakaṭaṅka the daughter of Sandhyā. A son named Sukeśa was born to them. Sukeśa married Devavatī daughter of Maṇimaya, a Gandharva. Three sons Mālyavān, Sumālī and Mālī were born to them. The three brothers Mālyavān, Sumālī and Mālī married Sundarī, Ketumatī and Vasudhā respectively, the three daughters of Narmadā, a gandharva woman. To Sumālī, by his wife Ketumatī, were born the ten sons, Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrāksa, Daṇḍa, Supārśva, Saṁhrāda, Prākvāta and Bhāsakarṇa and four daughters Vekā (Bṛhā), Puspotkaṭā , Kaikasī and Kumbhīnasī.

(2) *Marriage.* As Sumālī was walking through forests with his wives and daughters, he saw so many Yaksas (demi-gods) going in planes to pay homage to Vaiśravaṇa. Sumālī understood that Vaiśravaṇa became worthy of homage because he was the son of Viśravas. So he took his daughter Kaikasī and left her in the house of Viśravas. After a while, being pleased with her services, Viśravas took her as his wife. Once she requested her husband for children. Accordingly she got Rāvaṇa, Kumbhakarṇa and Vibhīsaṇa as sons.

KAILĀSA

The mount Mahāmeru has an area of eighteen thousand nāzhikas (Indian mile of 1/4 Kośa) and a height of two thousand nāzhikas. On the eastern side of this mount there are two mountains called Jaṭhara and Devakūṭa. Pavamāna and Pāriyātra are the two mountains on the western side. On the south there are the two mountains of Kailāsa and Karvaīra. The two mountain on the north are called Triśṇga and Makaragiri. It is stated in Mahābhārata, Vana parva, Chapters 109 and 141 that the abodes of Śiva and Kubera are on the mount Kailāsa. Once, to please Śiva, Mahāvisṇu performed penance on Kailāsa. (M.B. Ādi Parva, Chapter 222, Stanza 33 to 40). It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 3 that the mountain Maink stands to the north of Kailāsa. Once Vyāsa went to Kailāsa. (M.B. Sabhā Parva, Chapter 43, Stanza 17). In Vana Parva, Chapter 106, mention is made that the King Sagara, with his two queens, once went to Kailāsa for penance. It was on the Kailāsa that Bhagīratha performed penance to propitiate Śiva to bring down Gaṅgā. Kailāsa is hundred yojanas high. The Devas come to this place daily and return. It is mentioned in Sabhā Parva, Chapter 141, that in the place where Kubera lives on Kailāsa there live a large number of Yaksas (demi-gods), Rāksasas (giants) Kinnaras (heavenly musicinats), Garuḍas (hawks) Mātaṅgas (elephants) and Gandharvas (semi-gods). The lake of lots of Kubera which was reached by Bhīmasean once, was in Kailāsa. In Vana Parva, it is mentioned that the Pāṇḍavas visited Kailāsa during their forest life. It could be understood from Mahābhārata, Anuśāsana Parva, Chapter 83 that Kāmadhenu performed penance on the Kailāsa once.

KAIṬABHA

Kaiṭabha was the brother of Madhu, and Asura (demon). These two brothers are known in the Purāṇas as Madhu-Kaiṭabha.

In the Purāṇas, two stories slightly different from each other, occur about the birth of Madhu and Kaiṭabha. One story occurs in Devī Bhāgavata, Skandha 10 and the other in Mahābhārata, Śānti Parva. In Devī Purāṇa, Chapter 1, it is stated as follows:—

In the beginning there was no earth or any other planet. There was only water. Mahāvisṇu slept on the surface of the water. From the navel of Mahāvisṇu the stalk of a lotus grew up and there was a lotus flower at the end of the stalk. Brahmā was born in the lotus flower. Brahmā stayed in the flower in deep meditation reciting the Vedas. Ear-wax flowed out from both the ears of Mahāvisṇu. From the ear-wax two Asuras Madhu and Kaiṭabha were born.

The following occurs in the Mahābhārata, Śānti Parva, Chapter 348 about the birth of Madhu Kaiṭabhas.

A lotus flower grew up from the navel of Mahāvisṇu and Brahmā was born in the flower. In the flower there were two drops of water created by Mahāvisṇu. One drop was as sweet as honey and from that drop was born the Asura Madhu with the attributes of tames (darkness). The other drop was hard and from of Kaiṭabha was born with the attribute of Kajas (activity).

Madhu-Kaiṭabhas were born in water, grew up in water and walked on the surface of water, haughty and arrogant. They began to think about how the big flood of water came into existence. The Devī appeared before them and taught them the mantra or incantation of Vāgbīja (origin of logos). Reciting this mantra, Madhu and Kaiṭabha worshipped Devī for thousand years. Devī appeared and asked them what they wished. They wanted the boon that death should befall them only as they desired. Devī granted them the boon. After this they became haughtier because of the boon, and lived in the water playing with the creatures in water having nobody to confront them (Devī Bhāgavat, Skandha 1).

Madhu Kaiṭabhas saw Brahmā lying in the lotus flower reciting the four Vedas which he had created. They caught hold of all Vedas which he had created. They caught hold of all the Vedas and went to Pātāla, (the neither world) and hid themselves there. Brahmā grew sad at the loss of the Vedas and followed Madhu-Kaiṭabhas, who began to attack Brahmā. At this Brahmā became terribly afraid of the Asuras and ran to Mahāvisṇu who was lying in a deep sleep of contemplation. Brahmā praised him. Mahāvisṇ woke up. (Devī Bhāgavata, Skandha 10).

According to the request of Brahmā, Mahāvisṇu confronted Madhu and Kaiṭabha. Madhu engaged Visṇu in fighting while Kaiṭabha took rest and when Madhu became tired, Kaiṭabha engaged Visṇu in fighting. Thus the fight went on for a long time and Visṇu became tired of continuous fight. Visṇu understood that owing to the boon given by Devī the Asuras would die only if they wished for death, and that no body could kill them. So Visṇu begain to meditate on Devī, who said "It would never be possible for you ti kill Mahdu and Kaiṭabha because of my boon. They could be killed only by deceit. So you may kill them deceitfully."

Hearing these words Mahāvisṇu approached the Asuras and said to them. "I am much pleased with you. So you may ask for any boon." Hearing this they laughed and said that they were more powerful than Visṇu and that he might ask of them any boon. Taking that opportunity Mahāvisṇu said "Oh! Powerful persons. I ask you to grant me this boon. Give me the boon to kill you." This request shook them. They were wiling to be killed at any place except water. They thought that Visṇu would not be powerful enough to kill them. Mahāvisṇu instantly raised his thighs which were enlarged to a great extent over the water as solid earth seeing which the Asuras enlarged their bodies to the extent of a thousand yojanas. But Mahāvisṇu enlarged his thighs further, caught hold of Madhu and Kaiṭabha, laid them on his thighs and cut off their heads with his discus. All the surface of the sea was covered with the medas (fat) of these Asuras. This medas of Madhu and Kaiṭabha collected itself into a lump and became the earth. So the earth got the name 'Medinī'. As the earth was the fat of the Asuras it was not fit for food. (Devī Bhāgavata, Skandha 1).

A horrible son named Dhundhu was born to Madhu-Kaiṭabhas. He lived under the sand in a wilderness called Ujjālakam. A King of the Iksvāku family named Kvalyayāśa killed Dhundhu. So Kuvalyayāśva got the name Dhundhumāra. See under Dhundhu. (Mahābhārata, Vana Parva, Chapter 202). (Khara and Atikāya are the rebirths of Mahdu and Kaiṭabha. See under Atikāya).

KĀKA (CROW)

Kaśyapa was the son of Marīci, who was the son of Brahmā. Kaśyapa's wife Tāmrā had many daughters like Kākī, Śyenī, Bhāsī, Gṛdhṛkā, Śukī and Grīvā. From Kākī we born the crows in the world. (Agni Purāṇa, Chapter 19).

There is a reference in Śiva Purāṇa to this. Long ago the King of Kāśī had a daughter named Kalāvatī. Even in her youth, she received the "Śaiva pañcāksara mantra." After that , she was married by Dāśārha, King of Maturā, who was a sinner. When he touched Kalāvatī who was a holy woman, he experienced unbearable heat. Kalāvatī said that it was because of the King's sin. So she took Dāśārha to the sage Garga, who purified Dāśārha with his mantras (incantations) and made him stand in water. At one the King's sins came out of his body in the shape of crows. Some of them flew away. Many of them fell down with their wings burnt. Seeing this, the sage Garga said that all those crows were the volume of sins accumulated in the course of the innumerable births through which he had passed. (Śiva Purāṇa, Pañcākṣara Māhātmya).

In Uttara Rāmāyaṇa there is a story about the crow's right to eat the offering to rice to Pitṛs. Once a King named Marutta performed a Maheśvara sattra. Indra and other gods attended the sattra. Hearing about this, Rāvaṇa came that way. The frightened gods fled away assuming the forms of different birds. Yama escaped in the form of a crow. From that time, Yama was pleased with crows. He gave a blessing that in future, when human beings worship the pitṛs by offering rice to them, the crows will have the right to eat that rice. Thus the right of the crows to eat offerings of rice, originated from that time.

KAKṢĪVĀN

This was a Ṛsi well praised in the Ṛgveda.

King Kalinga did not have children for a long time. The King, therefore requested the sage Dīrghatamas (Gautama) to get a son for him by his queen. The sage consented. But the queen did not like to sleep with the old sage. She therefore requested her servant maid, Uśī, to lie with the sage. Kaksīvān was the son born to Dīrghatamas of Uśī.

(i) He was of the family of Aṅgiras and he lived in a hermitage in the east.

(ii) He praised Visṇu by reciting the Ṛks with deep concentration and acquired many virtues.

(iii) Mahābhārata states that Kaksīvān was the preceptor of Indra and also the creator of the world with Rudratejas (majesty equal to that of Śiva). Yavakrīta, Raibhya, Arvāvasu, Parāvasu, Kaksīvan, Aṅgiras and Kaṇva are seven Barhisads (a set of manes born of Brahmā) who also gurus of Indra living in the east.

(iv) Kaksīvān was famous among the Yajvans.

(v) To test the strength of Kaksīvān he was once given a hundred pitchers of liquor by the Aśvins.

(vi) Kaksīvān who was returning home from the āśrama of the preceptor after completing his education spent one night at a place on the way. In the morning when he awoke he saw Svanaya son of King Bhāvayavaya before him. The beautiful boy had strayed to that place by accident while playing with his friends nearby. Kaksīvān was attracted by the enchanting features of the boy and decided to make him the husband of his daughter. Svanaya on knowing the details regarding Kaksīvān took him to his father's palace and the King received the sage with respect and gave him many presents.

KĀLA (YAMA)

The god of Death. When the life span of each living being allotted by Brahmā is at an end. Yama sends his agents and takes the soul to Yamapurī (the city of Yama). From there, the holy souls are sent to Vaikuṇṭha (Heaven, the abode of Visṇu) and the sinful souls to Hell.

From Mahāvisṇu were descended in the following order—Brahmā, Marīci, Kaśyapa, Sūrya (Sun), Yama (Kāla).

Sūrya married Saṁjñā, daughter of Viśvakarmā. They had three children, Manu, Yama and Yamī. Of them, Yama has the task of taking away the souls of those whose life-span is at an end. Once Saṁjñā who was unable to bear the dazzling brilliance of Sūrya, ordered her maid Chhāyā to attend to him and went to the forest for performing penance. Mistaking her for his wife Saṁjñā, Sūrya begot of her three sons namely, Śaniścara, Manu and Tapatī. Once Chhāyā Crsed Yama for disobedience. Then Sūrya and Yama understood that she was not Saṁjñā. After that the Aśvinīkumāras, Revanta and Bhayā were born to Sūrya and Saṁjñā. Thus Visṇu Purāṇa, Part III, Chapter 2 says that Yama was the brother of Manu, Yamī, the Aśvinī Kumāras, Tapatī, Śanaiścara and Bhayā. Yama's sister Bhayā was married by the Asura, Heti. Sunīthā was the eldest daughter of Yama. Aṁga married her. The famous King Vena was her son. (Visṇu Purāṇa, Part I, Chapter 13).

Once Kubera offered penance to Brahmāk for ten thousand years in water, head downwards and in the middle of Pañcāgni. Brahmā who was pleased, appeared before him and Kubera prayed to him that he should be made one of the Lakapālakas. Accordingly Brahmā ordered that thenceforth, Indra should rule in the East, Yama in the South, Varuṇa in the West and Kubera in the North. Yama's city is called Saṁyaminī. (Uttara Rāmāyaṇa).

Yama was once cursed by the sage Aṇi Māṇḍavya. It was as a result of it that Yama was born as Vidura. (For details see under Aṇimāṇḍavya).

Śrī Rāma who returned after his forest life became king of Ayodhyā. He ruled over the country for 11,000 years. Then it was time to recall Mahāvisṇu who had incarnated as Śrī Rāma, to Vaikuṇṭha. Brahmā sent Yama to the earth to bring back Śrī Rāma. Yama who assumed the guise of a young Maarsi, went to Ayodhyā and visited Śrī Rāma. He said that he was the disciple of the sage Atibala and had come to tell him a secret. So Laksmaṇa was posted at the entrance to prevent anyone from entering the room. It was announced that anyone who tried to enter would be slaughtered. After that, while Śrī Rāma and Yama were having their secret talk, Durvāsas, the sage, who was hungry after a fast of 1,000 years, arrived at the door, asking for food. Laksmaṇa told him humbly that he could not be allowed to enter just then. Durvāsas, who became furious, was about to curse the whole race of Kings. So Laksmaṇa entered the room and informed Śrī Rāma of the arrival of Durvāsas. At the same time, in fulfillment of the order, he was ready to be slaughtered. Vasisṭha suggested that it would be enough if Laksmaṇa was banished from the palace. Accordingly he was expelled and he went and drowned himself in the depths of the river Sarayū. Śrī Rāma who was broken-hearted at his separation from Laksmaṇa went to the same river and drowned himself there shortly after. Yama then took their souls to Vaikuṇṭha.

In Uttara Rāmāyaṇa there is a story that at Marutta's, Yama who was frightened at the sight of Rāvaṇa, escaped in the form of a crow. (For details, see under Crow).

In the Purāṇas there are references to three periods when there was no Yama.

One such period was in Kṛtayuga. At that time there was no death on earth which became overcrowded with living beings. Unable to bear their weight, the earth sank down to a depth of 100 yojanas. The goddess of Earth offered tearful prayers to Mahāvisṇu, who incarnated as Varāha (pig) and lifted up the earth 100 yojanas.

When Mārkaṇḍeya reached the age of sixteen, Yama went to him to take away his life. Mārkaṇḍeya hid himself behind the idol of Śiva. Yama threw his noose at him but it fell round Śiva's neck. Śiva opened his third eye and glared at Yama who was burnt to ashes in its fire.

Yamapurī is thousand yojanas in extent. There is an entrance on each of the four sides. On one side of the city stands Citragupta's mansion. The fort surrounding the city is made of iron. There are a hundred streets in Yamapurī. There is a group of people in Citragupta's mansion. They are engaged in calculating the life-span of living beings. They take into account the vices and virtues of human beings. To the south of Citragupta's residence is situated "Jvaramandira" (the abode of diseases). Adjacent to it are the abodes of all kinds of diseases, each disease having its own abode. Yama's home is situated at a distance of twenty yojanas from the abode of Citragupta. It has an area of two hundred yojanas and a height of fifty yojanas. It is supported by one thousand columns. On one side of it there is an extensive assembly hall. It is here that those who have led virtuous lives in the world, find their abode death. They led a life of eternal heavenly bliss there. (Garuda Purāṇa, Chapter 14).

There is a world called Pitṛloka in the middle of the three worlds, on their southern side below the earth and above the Atala loka. The Agnisvāttas and other pitṛs stay there in meditative trance for securing prosperity to those who come to pitṛloka. Yama is the ruler of pitṛloka. Since he is scrupuloous in imparting justice, Yama is also called Yamadharma. He administers justice with an even hand to all living beings brought there by his agents, according to their virtues and vices during their earthly lives. He has power to assess the virtues and vices of people and to assign suitable punishments to them, but not to alter the laws or methods of punishment. Sinners are sent to the different Narakas by Yamadharma accordingly to the nature and seriousness of their sins. The Purāṇas refer to twentyeight Narakas in all. They are:—

(1) *Tāmisram.* Those who rob others of their wealth, wives, children etc., are bound with ropes by Yama's servants and cast into the Naraka known as Tāmisram. There, they are given sound beating until they faint. After they recover their senses, the beating is repeated and those who try to escape are bound hand and foot and pushed again into this hell. This is repeated as long as Fater has ordained.

(2) *Andhatāmtsram.* This hell is intended for the wife who takes food after deceiving the husband or the husband who takes food after deceiving his wife. The punishment there is the same as that of Tāmisram except the beating. But the excruciating pain suffered by the victims on being tied fast with Yama's rope by his servants, makes them fall down senseless.

(3) *Rauravam.* This is the hell into which those who have persecuted other living beings are cast. Those who seize and enjoy another man's property or resources, also come under 'Persecution'. When such, people are thrown into this hell, those whom they had persecuted or cheated while on earth, assume the shape of "ruru" and torment them severaly. "Ruru" is a kind of dreadful serpent. This hell is known as "Rauravam" because of the abundance of rurus there.

(4) *Mahāraravam.* Here also there are ruru serpents. Only they are of a fiercer type. Those who deny the legitimate heirs, their inheritance and possess and enjoy others' property,

are squeezed to death by these terrible serpents coiling round them.

(5) *Kumbhīpākam.* This is the hell for the punishment of those who kill and eat birds and animals. Here, oil is kept boiled in huge vessels. Yama's servants plunge sinners into this oil. The period of their torture extends to as many years as there were hairs on the bodies of the birds or animals which they killed and ate.

(6) *Kālasūtram (Yamasūtra).* This hell is terribly hot. It is here that those who do not respect their father, mother, elders, etc. are cast. They rush about in the unbearable heat of this hell and drop down exhausted, from time to time.

(7) *Asi (ta) patram.* This is the hell in which those sinners who abandon svadharma (one's own duty) and accept Paradharma (others' duty) are flogged by Yama's servants with whips made of asipatra (sharp-edged sword-shaped leaves). When they run about under the flogging they trip over stones and thorns and fall on their faces. Then they are stabbed with knives made of asipatra. They drop down unconscious and when they recover their senses, the same process is repeated.

(8) *Sūkaramukham.* Kings who neglect their duties and oppress their subjects by misrule, are punished in this hell. They are crushed to a pulp by beating until they fall down unconscious and when they recover, they are again subjected to the same treatment.

(9) *Andhakūpam.* This is the hell for punishing those who oppress Brāhmaṇas, gods and the poor. In this Kūpa (well) there are wild beasts like tiger, bear etc. venomous creatures like snakes and scorpions and insects like bugs, mosquitoes, etc. The sinners have to endure the constant attacks of these creatures, until the expiry of the period of their punishment.

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(10) *Kṛmibhojanam (Food for worms).* Depraved Brāhmaṇas who take their food without worshipping gods and honouring guests, are thrown into this "Kṛmibhojana" Naraka which is one ladh yojanas in extent. Worms, insects and serpents sting them and eat them up. Once their bodies are completely eaten up by these creatures, they are provided with new bodies, which are also eaten up in the above manner. They have to continue there in this manner, till the end of their term of punishment.

(11) *Taptamūrti.* Those who plunder or steal other people's gold, jewels, ornaments or money are cast into the furnaces of this Naraka, which is built of iron and always remains red hot with blazing fire.

(12) *Śālmali.* This Naraka is intended for men and women who have committed adultery. A figure made of iron, heated red-hot is placed there. The victim is urged to embrace it. Yama's servants flog the victim from behind.

(13) *Vajrakaṇṭaśāli.* This Naraka is for the punishment of those who have unnatural intercourse with cows and other animals. Here, the guilty people are made to embrace iron images full of diamond needles.

(14) *Vaitaraṇī.* This is Naraka for Kings who have violated all ordinances of Śāstras and for adulterers. It is the most terrible place of punishment. Vaitaraṇī is a river filled with human excreta, urine, blood, hair, bones, nails, flesh, fat and all kinds of dirty substances. There are various kinds of fractious beasts in it. Those who are cast into it are attacked and male by these creatures from all sides. The sinners have to spend the

term of their punishment, feeding upon the contents of this river.

(15) *Pūyodakam.* This is a well, filled with excreta, urine, blood, phlegm etc. Brāmaṇas and others who have intercourse with women of how caste against customs, ordinances etc. vagabonds who wander about irresponsibly like animals and birds and other such sinners are cast into this Naraka.

(16) *Prāṇarodham.* This Naraka is for the punishment of Brāhmanas who keep dogs, asses and other mean animals and constantly hunt and kill animals for food. Here the servants of Yama gather round the sinners and cut them limb with their arrows and subject them to constant insult.

(17) *Viśasanam.* This Naraka is for the torture of those who perform Yāga by killing cows to display their wealth and splendour. They will have to remain there during the whole term of their punishment under the constant flogging of Yama's servants.

(18) *Lālābhaksam.* This is the Naraka for lustful people. The lascivious fellow who makes his wife allow semen, is cast into this hell. Lālābhaksam is a sea of semen. The sinner les in it feeding upon semen alone.

(19) *Sārameyāśanam.* Those gilty of unsocial acts like incendiarism, pisoning food, mass slaughter, ruining the country etc. are cast into the Naraka called Sārameyāśana. There, nothing but the flesh of dogs is available for food. There are 700 dogs in that Naraka and all of them are as ferocious as leopards. They attack the sinners who come there from all sides and tear their flesh from their bodies with their teeth.

(20) *Avīci.* This Naraka is for those guilty of bearing false witness, false swearing or assuming false names. They are hurled into Avīcī from a mountain which is 100 yojanas in height. The whole region of Avīci is always shaken like an ocean with turbulent waves. As soon as the sinners fall into it they are utterly smashed into dust. They are again restored to life and the punishment is repeated.

(21) *Ayaḥpānam.* Those who belong to the first three castes—viz. Brāhmaṇas, Ksatriyas and Vaiśyas—who indulge in drinking Soma, Surā etc. are bound and thrown into this hell. They are forced to drink melted iron in liquid form.

(22) *Kshārakardamam.* Braggarts and those who insult people of noble birth are cast into this hell. Here, Yama's servants keep the sinners upside down and torture them in various ways.

(23) *Raksobhaksam.* This Naraka is for the punishment of meat-eaters. There are separate compartments in this hell for those who perform human sacrifice, eat human flesh or the flesh of other creatures. All the living beings they had killed before, would have arrived here in advance. They would all join together in attacking, biting and maling sinners. Their shrieks and complaints would be of no avail there.

(24) *Śūlaprotam.* People who take the life of others who have done no harm to them, by deceiving them or, by deceiving them or by treachery, with weapons like the trident, are thrown into the "Śūlaprotam" hell. Yama's servants fix each of the sinners of the above class, on the top of a trident. They are forced to spend the whole term of their punishment in that position, suffering intense thirst and hunger, enduring all the tortures inflicted on them by Yama's servants.

(25) *Dandaśūkam.* Sinners who persecute fellow creatures like venomous serpents are cast into this Naraka. There are many wild beasts and many hooded serpents here. They eat alive, the sinners who fall into this hell.

(26) *Vaṭarodham.* This hell is for those who persecute the creatures living on mountain-peaks, dense forests, hollow trunks of trees, etc. It resembles mountaines, caves, forests etc. After throwing them into this hell the sinners are tortured with fire, snake, poison and weapons, just as they had tortured other creatures, while on earth.

(27) *Paryāvartanakam.* One who denies food to a person who happens to come at meal time and abuses him, is thrown into this Naraka. The moment he falls into it, his eyes are put out by being pierced with the beaks of cruel birds like the crow, eagle etc. It is the most painful experience for them.

(28) *Sūcīmkham.* Pround and miserly people who refuse to spend money even for the bare necessities of life, find their place in this hell. Those who do not repay the money they have borrowed, will also be cast into this hell. Here, their bodies will be continually pricked and pierced with needles. (Devī Bhāgavata, 8th Skandha; Visṇu Purāṇa, Part 2, Chapter 6).

Mantra (incantation) to invke Yama.
"Mahisastha mahābala /
raksa tvaṁ daksiṇadvāraṁ
Vaivasvata namos stu te". //

After invoking Yama with this mantra, one should worship with the mantra "Vaivasvataṁ Saṁgamanam". (Agni Purāṇa, Chapter 56).

Once the sage Nārada went to Rāvaṇa and expatiated on the glory and splendour of Yamā. Immediately Rāvaṇa set out to Saṁyamanī with the intention of subduing Yama. Accepting Rāvaṇa's challenge, Yama came out. After a terrible battle between them, which lasted for seven days neither of them was able to defeat the other. Both of them had received Brahmā's boon. In the night of the seventh day, Yama rushed forth with his staff to beat Rāvaṇa to death. Then Rāvaṇa took his Brahmāstra. At that critical moment. Brahmā came to the battlefiled and persuaded Yama to withdraw from the fight. Yama retreated to his city and closed the gate. Rāvaṇa went back with a triumphant shout. (Uttatra Rāmāyaṇa).

KĀLAMĀNA (Calculating time).

In anceint days in India time was calculated in the following manner.

Time taken (needed) to pierce a leaf with a neddle	—	Alpakāla
30 Alpakālas	—	1 Truṭi
30 Truṭis	—	1 Kalā
30 Kalās	—	1 Kāsṭhā
30 Kāsṭhā	—	1 Nimisa (mātrā)
4 Nimisas	—	1 Gaṇita
10 Gaṇitas	—	1 Neṭuvīrpu (time for a deep sigh)
6 Neṭuvīrpus	—	1 Vināzhikā

6 Vināzhikā — 1 Day (Ahorātra)
15 Ahorātras — 1 Paksa (Fortnight)
2 Paksa — 1 Cāndramāsa (A day for the Pitṛs)
2 Māsas (months) — 1 Ṛtu
6 Ṛtus — 1 year for men (A day for the Devas)
300 Years (Men's) — 1 Divyavarsa (Divine year)
4800 Divayavarasa — 1 Kṛtayuga
3600 Divyavarsas — 1 Tretāyuga
2400 Divyavarsa — 1 Dvāparayuga
1200 Divyavarsa — 1 Kaliyuga
12000 Divyavarsa — 1 Caturyuga
71 Caturyugas — 1 Manvantara
14 Manvantaras — 1 Pralaya (Kalpa)
1 Pralya — Brahmā's one day. (Bhāgavata Tṛtīya skandha)
7 1/2 Nāzhikās (Ghaṭikās) — 1 Yāma
4 Yāmas — 1 day time
8 Yāmas— 1 day (day and night). (Devī Bhāgavata, 9th Skandha).

The 'Kālamāna' according to the Visṇu Purāṇa differs in certain respects from the calculations given above. Chapter 3, Part 1 of Visṇu Purāṇa syas:—

Fifteen Nimisas make one Kāsṭhā. Thirty Kāsṭhās make on Kalā and thirty Kalās make one Muhūrta. Thirty Muhūtras make one day (man's) and thirty such days, divided into two fortnights form a Māsa (month). Six months form an Ayana; there are two ayanas called Daksiṇa and Uttara. Daksiṇāana is night, and Uttarāyaṇa is day for the Devas. 12,000 divyavarsas—Deva varsas—form a Caturyuga consisting of the Kṛta—Tertā—Dvāpara and Kali yugas, consisting respectively of 4000, 3000, 2000 and 1000 Divyavarsas. Before the commencement and after the end of every one of the above four yugas there is an interval respectively of 400, 300, 200 and 100 years. The interval before the commencement is called Sandhyā and that at the end is called Sandhyāṁśa. The period between Sandhyā and Sandhhyāṁśa is called Kṛta yuga etc. One thousand Caturyugas form one day for Brahmā, and it (Brahmā's one day) has 14 Manus. Again, Chapter 8, Part 2 of the Visṇu Purāṇa has the following to say about Kālamāna.

Fifteen nimisas make one Kāsṭhā, tirty Kāsṭhā one Kalā, thirty Kalās one muhūrta and thirty muhūrtas one day and night. Day is long or short according to the length or sortness of parts of the day, like morning, noon and evening. Despite the above variation evening or dusk time is always (2 nāzhikās) the same. The three muhūrtas from the sun's ardhodaya (when half of the sun has arisen) is called Prātahkāla, (morning) and it is 1/5th of day time. The three muhūrtas following are known as saṁgava. Mahyāhna (noon) is the three muhūrṭask after saṁgava. The time after amdhyāhna is aparāhna (afternoon). Aparāhna lasts for three muhūtas. The time after this is dusk. Thus, a day-time of fifteen muhūrtas is divided into five parts of three muhūrtas each. On Visuvat day the day will have full fifteen muhūrtas. Then during Uttarāyaṇa and Daksiṇāyana the day will be longer or shorter. During Uttarāyaṇa te day will be longer than night, and during Daksiṇāyana vice verse. Visuvat occurs when the sun enters the Tulā (Libra) and Mesa (Aries) houses. Daksiṇāyana is when the sun enters Cancer, and Uttarāyana when it enters Capricorn.

Fifteen days and nights constitute a Paksa (fortnight) and two Paksas one month. Two solar months constitute a Ṛtu (season), three ṛtus one ayana and two ayanas one year. Since there are four kinds of months, i.e. Saura, Sāvana, Cāndra and Nāksatra, years are considered to be of five different kinds. The first is called Saṁvatsara; the second parivatsara; the third iḍvatsara; the fourth, anuvatsara and the fifth, vatsara. This period of five years is called a yuga. In a yuga of five years there are 60 saura months. 61 sāvana months, 62 Cāndra months and 67 nāksatra months. At the beginning of the sixth year the sun and moon meet in the same house and that period of five years also is called yuga. (Śrīdharīyam).

KALI

Incarnation of sin, the Sin-god.

Kaśyapaprajāpati, son of Brahmā, begot of his wife Muni sixteen sons and Kali was the fifteenth son. He was a deva-gandharva. The other sons of Kaśyapa were: Bhīmasena, Ugrasena, Suparṇa, Varuṇa Dhṛtarāṣṭra, Golpati, Suvarcas, Satyavāk, Arkaparṇa, Prayuta, Viśruta, Citraratha, Śāliśiras, Parjanya and Nārada. (4 Ślokas from verse 43, Chapter 65, Ādi Parva).

When Śrī Kṛṣṇa went to Vaikuṇṭha, the Pāṇḍavas entrusted the adminstration of the state to Parīksit, son of Abhimanyu and started for the Mahāprasthāṇa. King Parīsit was travelling the continent conquering places when he saw Kali in the garb of a Śūdra King teasing a cow and bull couple. Parīksit aimed an arrow at him and the Kali came and bowed down before the King. The King did not kill him. He let him go free but ordered him to go away from his state. Kali was nonplussed because all the land belonged to Parīksit and there was no place for him to go. So Kali begged of the King to give him some space to live. Parīksit then declared that Kali could live in the following five places: Gambling, Drinking, Woman, Murder and Gold. From that day onwards the free movements of Kali were thus restricted (Chapter 17, 1st Skandha, Bhāgavata).

There are fourteen Manvantaras during the life of Brahmā. The life time of a Manu is a Manvantara. This present period is the seventh Manvantara. In each Manvantra there are four yugas, Kṛta, Tretā, Dvāpara and Kalli. Kṛtayuga consists of 17,28000 years, Tretāyuga consists of 12,96000 years, Dvāparayuga 8,64000 years and Kaliyuga 4,32,000 years. The christain era started in the Kali era 3102 and after another 4,26926 years Kaliyuga will come to an end and the present universe will enter the eighth Manvantra. From the beginning of the Kaliyuga acts of sin predominate and Kalil, sin-god, will lord over the world.

Kali was born on the day Śrī Kṛṣṇa ascended heaven. When Bhagavān Mukunda abandoned his body and went to his place in Vaikuṇṭha. Kali came into being binding all on earth. (Śloka 66, Chapter 1, Bhāgavata Māhātmya).

Kali and Dvāpara were going to the Svayaṁvara of Damayantī when they met Indra and others returning from the Svayaṁvara. They told Kali and Dvāpara that Damyantī was married to Nala. Kali and Dvāpara felt it an outrage that Damayantī should have married a man of the earth and not a deva. Kali decided that Nala should be sent out of his country and his matrimonial life made most unhappy. Dvāpara consented to be his accomplice in this attempt. Kali followed Nala waiting for an opportunity to enter his body. One day, by an oversight Nala, without doing the ācamana after passing urine, performed his sandhyā vandana. Taking that opportunity Kali entered the body of Nala. Kali went to Puskara, brother of Nala in the guise of a bullock and made Nala challenge his brother to a game of dice putting that bullock as a wager. Puskara accepted the challenge. Nala wagered and lost all his movable and immovable possessions and went to the forests with Damayantī. Nala, prompted by Kali, abandoned Damayantī in the forests and went his way. Damyantī cursed Kali.

It was at this that great serpent Karkoṭaka was entrapped in a wild fire. Nala saved him from the fire but in return the cobra bit him turning Nala into one of blue hue and said "Oh Nala, let Kali who cheated you and is now inside you body suffer with the poison I have injected into your body."

Nala roamed about and reached Ayodhyā and there became the charioteer of Ṛtuparṇa, king of Ayodhyā. When Ṛtuparṇa went to the second marriage of Damayantī to vidarbha, Nala went with him as his charioteer. On the way Nala taught Ṛtuparṇa the science of Aśvahṛdaya and Ṛtuparṇa in return taught him the science of Aksahṛdaya. When Nala learnt the secret of Aksahṛdaya he vomited all te poison inside him and Kali left him. Nala was about to curse Kali but refrained from it at the request of Kali. At one Kali climbed on a Tānni tree (Beleric Myrobalan) and went down from the tree when Nala left the place. Tānni is from that day onwards considered a cursed tree. (Chapter 58, Vana Parva).

The celebrated sage Mārkaṇḍeya had prophesied about the happenings in Kaliyuga thus: In Kaliyuga all will be dishonest. Charity and Sacrifices will be only for a name. Brāhmaṇas would do the duties of Śūdras. Śūdras will become prosperous. There will be sinners as kings. People will be short-lived and the stature of the people also will diminish. Beastly type of men will be on the increase. Taste and smell will vanish. Women will be 'Mkhebhagās'. Men will sell rice and brāhmaṇas, the Vedas. Women will selt teir vaginas. The yield of milk from cows will decrease. Flowers and fruits will became less. Crows will be on the increase. Brāhmaṇas would become beggers. Sages will be merchants. Brāhmaṇas would without any reason grow hairs and nails. None will observe the four āśramas correctly. Students will defile the bed of their preceptors. Rains will be in and out of season. Tress and plants will refuse to grow in many places. There will be murder of people everywhere. Merchants will be cheats and they will use false measures. Righteous persons will decrease and sinners will increase. Girls of seven or eight years will become pregnant and boys will become fathers. Young men at the age of sixteen would be grey-haired. Old men will continue practising the habits of young men. Wives will lie with their servants. Wives will be prostitutes even while their husbands are alive. People will die in lots of hunger."

KĀLINDĪ (YAMUNĀ)

Kālindī alias Yamunā is one of the holy rivers in India. The presiding deity of the river is Kālindīdevī. Kālindī, the daughter of the sun has her source in Kālinda mountain,. and hence the name Kālindī for the river. Kālindī joins the Gaṅgā at Pravāga, and this confluence of the two rivers is called Saṅgama, which is a sacred place.

As soon as Kṛṣṇa was born Vasudeva stealtily removed the child to Ambāḍi. Due to heavy rains the Kālindī was overflowing, and Vasudeva begged Kālindī for a passage, and the river gave way for Vasudeva to take Kṛṣṇa to Ambāḍi. (Bhāgavata 10th Skandha).

Balabhadrarāma once stayed in Ambadi for two montsh. One day he was picnicking on the banks of Kālindī with the Gopīs. Under the influence of liquor he desired to play with his companions in the waters of Kālindī. He called Kālindī to his side, but the chaste Kālindī refused to oblige him. So he dragged her by his plough hooking her to it. In great fear Kālindī saluted him, and he enjoyed with the gopīs for some time on its waters. (Bhāgavata, 10th Skandha).

Śrī Kṛṣṇa's wife. After Maya had built Indraprastha for the Pāṇḍavas, Śrī Kṛṣṇa spent a few days there with them. And, one day while Kṛṣṇa and Arjuna were strolling on the banks of Kālindī the latter saw there a beautiful woman performing penance and he approached her. She told Arjuna that the object of her penance was to get Kṛṣṇa as husband, and when Arjuna passed on the information to Kṛṣṇa he took her in his chariot to Dvārakā and duly married her. (Bhāgavata, 10th Skandha).

Ten sons, were born to Kālindī by Kṛṣṇa. (Bhāgavata, 10th Skandha).

Once Kṛṣṇa attacked Jarāsandha and the son of his minister, Haṁsa, being told that his father had been killed, committed suicide by jumping into Kālindī. But, Haṁsa had not been killed, and when he returned from the batlefield and knew about the death of his son, he too jumped into Kālindī and committed suicide.

(i) Kālindī is one of the seven tributaries of the Gaṅgā. One who drinks its water will be released from all sins.

(ii) The Pāṇḍavas, during their life in exile in the forest drank Yamunā water, got over their weariness and continued their sojourn.

(iii) Sahadeva, son of Sṛñjaya, gave Agni Deva 1000 golden emblems on the banks of the Yamnā.

(iv) Bharata performed thirty-three Aśvamedhas on the banks of the Yamunā. On another occasion he conducted six Aśvamedhas at the same spot. On yet another occasion he conducted three hundred Aśvamedhas.

(v) Ambarīsa, the son of Nābhāga conducted a yajña on the planes of Kālindī.

(vi) Agastya the great sage performed penance on the planes of Kālindī.

(vii) King Śantanu conducted seven yagñas on the banks of the Kālindī.

(viii) The colour of Kālindī is black. Kāma (Cupid) shot arrows of flower at Śiva, who was lamenting over the death of Satī, and he (Śiva) thus excited to a condition of insanity jumped into Kālindī with the result that its water turned black in colour.

KĀLIYA

Kaśyapa, grandson of Brahmā and son of Marīci begot of his wife Kadrū powerful nāgas like Śesa, Airāvata, Taksaka, Kārkoṭaka, Kāliya, Maṇināga, Purāṇanāga etc. and from them were born all kinds possessed one thousand heads. (Bhāgavata, 10th Skandha).

Vinatā and Kadrū were wives of Kaśyapa. The former was the mother of Garuḍa and the latter of the nāgas. In a wager Vinatā was defeated and had to become the slave of Kadrū.

Garuḍa brought Amṛta from Devaloka and redeemed his mother from salvery. Yet Garuḍa and the nāgas continued to be enemies, Garuḍa killing and eating nāgas whenever he got a chance for it. At last the nāgas entered into an understanding with Garuḍa agreeing to give him the havis (offering) which they got on certain days, and thus Garuḍa stopped eating the nāgas. But Kāliya did not subscribe to the above agreement; he treated Garuḍa with contempt. But, in an encoutnter with Garuḍa Kāliya was put to so much of hardships that he, along with his family, shifted his residence to a particular sector in Kālindī.

Owing to the curse of a sage called Saubhari, who was performing penance on the banks of Kālindī, that Garuḍa would die broken headed if he entered Kālindī, it was a prohibited area to Garuḍa.

Owing to the virulent poison of Kāliya the waters of Kālindī became poisonous and the trees on its banks dried up. Once, while Kṛsṇa and his companions, the Gopālas came to the banks of the river grazing their cows. The Gopālas drank water from the river and fell down deas. Then Kṛsṇa jumped into the river from the top of a tree on its bank and danced upon the hoods of Kāliya who had rushed to attack him. Kāliya vomited blood and saluted Kṛsṇa. His wives and children also saluted the Lord. Kṛsṇa sent all of them away to Ramaṇaka island assuring Kāliya that Garuḍa would not attack him on seeing the marks of his (Kṛsṇa's) feet on Kāliya. thus did Kāliya and his family shift their residence to Ramaṇaka island. (Bhāgavata, 10th Skandha).

KALKI

The tenth avatāra (incarnation) of Mahāvisṇu. The ten avatāras are called Daśāvatāras. Kalki is the last of them. Agni Purāṇa, Chapter 16 syas as follows about the incarnation of Kalki :—

> Towards the end of Kaliyuga, all people will lose their faith in God and become irreligious. They will accept presents from the wicked. At that time, there will be presents from the wicked. At that time, there will be intermixutre of castes. People will become thieves and evil doers. Fifteen divisions of the Veda Vājasaneya alone will become the authoritative document. People, wearing the garb of righteousness, will indulge in unrighteousness. Mlecchas (lowest class of people) assuming the form of Kings will begin feeding upon human beings. At that time Lord Visṇu will incarnate as Kalki, the son of Visṇuyaśas and the priest of Yājñavalkya and exterminate all mlecchas. He will restore people to cāturvarṇya and the four āśramas and maintain proper standards of conduct. Afterwards the Lord will renounce the form of Kalki and ascend Heaven. Then Kṛtayuga will begin again.

Chapter 190 of Bhāsā Bhārata supports almost all the above statements. In the light of them, we can gather certain features of Kalki's incarnation when Kaliyuga reaches its zenith. Mahāvisṇu will be born as a Brāhmaṇa with the name Visṇuyaśas, in the village called Śāmbhala. Visṇuyaśas will become famous under the name Kalki. He will be the priest of Yājñavalkya. He will create arms and soldiers by his will itself and destroy the wicked. With that Kṛtayuga will commence.

There is difference of opinion as to whether Kalki's incarnation has passed or is yet to come. But in the light of the statements in the Purāṇas, Kalki has not yet come. Mahābhārata, Vana Parva, says that Kaliyuga extends over a period of 4,32,000 years. It is now only a little over 5,000 years since it began. Still, more than 4,26,900 years have to pass before the end of Kaliyuga. Therefore lakhs of years have still to pass before the incarnation of Kalki.

KAMĀSAPĀDA. (KALMĀSĀṄGRI, MITRASAHA, KAUDŪSA)

A famous king of the Iksvāku dynasty. He wanted about in the forest as a Rāksasa for twelve years.

From Visṇu were descended in the following order —Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu—Iksvāku—Vikuksi—Śaśāda—Purañjaya—Kakutstha—Anenas—Pṛthulāśva—Prasenajit—Yvanāśva—Māndhātā—Purukutsa—Trasadasyu—Anaraṇya—Aryaśva—Vasumanas—Sutanvā—Trayāruṇa—Satyavrata—(Triśaṅku)—Harścandra—Rohitāśva—Harita—Cuñcu—Śudeva—Bharuka—Bāhuka—Sagara—Asamañjasa—Aṁśsumān—Ṛtuparṇa—Sarvakāmabha Sudāsa (Sudhāśana)—Mitrasaha (Kalmāsapāda).

His actual name was Mitrasaha. Since he was the son of Sudāsa, he was called Saudāsa also. Kalmāsāṅghri and Kalmāsapāda were names which he got as a result of Vasisṭha's curse.

Mitrasaha was a reputed and glorious king belonging to the solar dynasty of kings who ruled over Ayoghyā. He had a queen named Madayantī. While they were leading a happy and enviable married like, Mitrasaha was forced to lead the life of a Rāksasa in the forest for a period of 12 years, as the result of a curse. The story of this curse is given in different Purāṇas in different versions and they are given below:—

One day Mitrasaha went to the forest for hunting. Viśvāmitra wished to get this mighty King as his disciple. While the King was passing through the forest, he saw Śakti, Vasisṭha's son, coming towards him. The King was a Ksatriya and Śakti was a Brāhmaṇa. They were faced with the problem of whether the Ksatriya should make way for the Brāhmaṇa or vice versa. Neither of them made way for the other. At last, Mitrasaha struck Sakti with his whip. In his anger Śakti cursed Mitrasaha that he should become a Rāksasa and roam about in the forest for 16 years. Viśvāmitra who was standing nearby at the time introduced a devil into the body of the King and from that day Mitrasaha wandered about in the forest in the form of a Rāksasa.

Mitrasaha once went to hunt in the forest. While hungting he came across two tiger cubs. Actually, they were two Rāksasas in disguise. The King who was uaware of it, killed one of them with an arrow. The other cub suddenly assumed his own form as a Rāksasa and after giving Mitrasaha a warning that he would take giving Mitrasaha a warning that he would take revenge on him at the proper time, vanished.

After the hunt the King returned to his palace. He informed Vasisṭha that he wished to perform Aśvamedhayāga like his ancestors. The sage offered to assist him in it. Shortly after, one day, the old Rāksasa-tiger, disguising himself as the sage Vasisṭha, came to Mitrasaha, and said;— "Oh King! I will tell you a secret. Don't tell anyone else. In have a great desire to eat meat food. Please send some cooked meat to my Āśrama without anyone knowing about it." After saying this, the disguised Rāksasa-sage left the place.

The King told this secret to his wife Madayantī. They prepared the meat-food secretly and took it to Vasiṣṭha's Āśrama. When Vasiṣṭha saw the meat food, he took it as a personal insult and transormed the King into a Rākṣasa.

Once while Mitrasaha was hunting in the forest , he happened to kill a Rākṣasa by accident. The dead Rākṣasa's younger brother swore to avenge his death. He went to the King in the disguise of a younger Brāhmaṇa cook. Mitrasaha appointed him as a cook in the royal kitchen.

At about that time, one day, Vasiṣṭha came to Ayodhyā, on the invitation of Mitrasaha for a Śrāddha. Mitrasaha, accompanied by his queen, greeted the sage with honour. He ordered the cook to prepare food for the guest at once. The Rākasas disguised as cook, decided to make the best of this opportunity. In a short time he cooked some human flesh and offered it as food for Vasiṣṭha. The enraged sage cursed the King to become a man-eating Rākṣasa who would roam about for twelve years in the woods. Thus Mitrasaha became a Rākṣasa. (Śiva Purāṇa, Śivarātri Māhātmya).

Mitrasaha became very angry when he was cursed by Vasiṣṭha. He decided to pay back in the same coin by cursing Vasiṣṭha also. He took water in his hand and was about to throw it down with the words of curse. But his queen Madayantī stopped him. She reminded him that it was not right to curse a Brāhmaṇa and requested him to sprinkle that water on his own feet. The King's anger colled down and he sprinkled the water on his own feet. Since his feet were polluted by the water of sin Mitrasaha came to be called "Kalmāsapāda", and Kalmāsāṅghri" from that day. (Śiva Purāṇka, Śivarātri Māhātmya).

The curse-ridden Kanmāsapāda began to look upon Vasiṣṭha and his sons with inveterate hatred. He roamed the countrysides and forests in the form of a Rākṣasa. He started man-eating by feeding upon Śakti, the eldest son of Vassisṭha. After that he ate all the remaining 99 sons of Vasiṣṭha. Distreseed at the loss of his children, Vasiṣṭha left his Āśrama, bent on committing suicide. He tied his own hands and feet securely with a rope and jumped into the river to drown himself. This attempt, like several other attempts to commit suicide, failed and he did not die. In the Mahābhārata there is a story which says that once Uttaṅka, a disciple of the sage Gautama went to beg the Kuṇḍalas (ear ornaments) worn by Kanmāsapāda's (Saudāsa's) queen, for the sake of Gautama's wife.

In the course of his wandering throughout the forest as a Rākṣasa, Kalmāspāda happened to come across a Brāhmaṇa youth engaged in amorous pleasures with his wife Āṅgirasī. The King caught hold of the youth and killed him. His wife, the Brāhmaṇī wept loudly and after cremating her husband's body in a funeral pyre, jumped into it and burnt herself to death. Just before he death she pronounced a curse on Kalmāsapāda that if he touched any woman in future he would die immediately.

After the death of the Brāhmaṇa couple, te sin of Brahmahatyā (killing of Brāhmaṇa) continued to pursue Kalmāsapāda in the form of a terrible monster. He fled for life from it and at last reached the presence of King Janaka. There, he happened to see the sage Gautama who taught Kalmāsapāda Divyajñana (Divine wisdom). As advised by the sage, he went to the temple at Gokarṇa and spent some years in deep meditation. (Śiva Purāṇa, Śivarātri Māhātmya).

Towards the close of the twelve years which Mitrasha (Kalmāsapāda) spent as a Rākṣasa, Vasiṣṭha saw him. The sage sprinkled holy water on Mitrasha and at once the Rākṣasa (the spirit of the Rākṣasa) left his body and he resumed his original figure of the King. He accepted Vasiṣṭha as his preceptor. They went back together to Ayodhyā.

Although Madayantī, queen of Mitrasaha was there, the King was not able to touch her owing to the Brāhmaṇī's curse. So he requested Vasiṣṭha to beget children by her. Accordingly Madyantī became pregnant by Vaisṭha. But she did not deliver the child even after twelve years. At last she hit the embryo in her womb with a stone and the child was born. Since he was born with the help of a stone (Aśman), the child was named "A maka".

KĀMA

God of beauty in Indian mythology..

A Prajāpati named Dharma was born from the right breast of Brahmā. Dharma was very handsome. Three sons, Śama, Kāma and Harsa who were exceedingly handsome, were born to him. Of them, Kāma became the god of beauty. His wife was Rati. Śama became the husband of Prāpti. Harsa had Nandā for his wife.

In Kālikā Purāṇa we see another story about Kāma's birth. Brahmā created ten Prajāpatis. After that, the woman Sandhyā was created. At the very moment of her birth. Brahmā and the Prajāpatis were irresistibly fascinated by her charm and they sprang up from their seats. All their thoughts converged on the same object. At this time a handsome youth emerged from Brahmā's mind with a floral bow in his hands. Immediately after his birth, he asked Brahmā "Kaṁ darpayāmi" (Whom should I make proud?) Brahmā replied—Let the minds of living beings be the aim of your arrows". He suggested Rati the daughter of Daksa, to be Kāma's wife. Since he stirred the mind of Brahmā, he got the name "MANMATHA", and since he was extremely attractive in appearance he came to be called "KĀMA". (For further details, see under "RATI."

As soon as Kāma was born, he went to Brahmā and asked him "Kaṁ darpayāmi?" (Whom should I make proud?). Therefore he got name "KANDARPA".

Once Brahmā was meditating upon Para Brahman for the purpose of creation. He felt carnal thoughts rising in his mind. At once a girl was born form his mind. She appeared before him and did obeisance to him. This girl was Sarasvatī. Brahmā fell in love with her. He declared that she should stay in the tongues of all living beings, and particularly at the top of the tongues of all scholars. After that he made Sarasvatī his wife. Soon he felt repentant for his weakness of mind. His anger blazed at Kāma who was the cause of all this. He cursed that Kāma would be burnt to ashes in the fire from Śiva's third eye. After that Brahmā gave his carnal desire to the great sage Atri who transferred ti to his wife Anasūyā. It hardened itself within her and took the form of Candra, who was thus born to her. (Brahmāṇḍa Purāṇa, Chapter 43).

Long ago an Asura named Tāraka, who was proud of his invincible might, was causing much havoc and terror in the whole world. Even the gods were afraid of him because he had received a boon thạt Śiva's son alone was capable of killing hi. It was the time when Pārvatī, the daughter of Himavān, was performing a penance praing that Parameśvara should become her husband. Taking advantage of this opportunity, Indra sent Kāma to rouse the passion of love in Śiva's mind. Kāma reached Śiva's seat and tried to stir up his passions. Śiva who was enraged at this, opened his third eye blazing with fire. Kāma was burnt to ashes in that fire. The place where Kāma's body (Aṅga) fell, came to be called "Aṅgarajya". Since he lost his body, Kāmadeva got another name "Anaṅga.

When Śiva burnt up Kāma, the latter's wife Rati prayed to Śiva to restore her husband to life. Śiva was pleased and said that Rati would be born in the world and Kāma would take birth as her son." (Kathāsaritsāgara).

According to Śiva's blessing Rati was born in the world under the name of Māyāvatī. She became the kitchen maid of an Asura named Śambara. At that time Śri Kṛsṇa approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kāma who was burnt up in the fire of his eye would be born as the son of Rukmiṇī, Śrī Kṛṣṇa's wife. Accordingly, Rukmiṇī, conceived and a handsome child was born to her.

Śambara, who employed Māyāvatī as his kitchen-maid had received a boon from Śiva. A condition laid down in it was that Śambara would die not long after Kāmadeva's birth in the world. So Śambara was making careful enquiries to ascertain whether Kāma was born anywhere in the world. It was during this period that Śambara received the news that Kāma had been reborn as Śrī Kṛsṇa's son. At once he went secretly to Rukmiṇī's house and stole the little baby and threw it into the sea. A sea-fish swallowed the child and a fisherman who caught it presented it to Śambara. When Śambara cut it open, he saw a lovely baby inside the fish. He entrusted the child to Māyāvatī to be brought up.

At this stage, the sage Nārada happened to come there and he explained to Māyāvatī in secret, that the baby was Kāmadeva and she was Rati. From that time, she brought up the child with great affection and tenderness. As years passed and Kāma grew up into a youth, Māyāvatī began to make amorous advances towards him. Looking upon her with regard due to a mother, Kāma was displeased with these advances. Then she told him what Nārada had disclosed to her about their relations in the past life. She advised him to kill Śambara and to leave the place for Dvārakā as soon as possible.

As advised by her, Kāma killed Śambara and both he and Māyāvatī went to Dvārakā in a Vimāna and paid their respects to their parents there. In the presence of a large number of sages, Kāma was christened "Pradyumna". Aniruddha, the husband of Usā, was the son of Pradyumna. Besides Aniruddha, Pradhyumna had a daughter Tṛsā.

The following names have been used for Kāma in thr Purāṇas:—Madana, Manmatha, Māra, Pradyumna, Mīnaketana, Kandarpa, Darpaka, Anaṅga, Kāma, Pañcaśara, Śambarāri, Manasija, Kusumesu, Ananyaja, Puspadhanvā, Ratipati, Makaradhvaja, Ātmabhū, Irāja, Isma, Kiṅkira, Abhirūpa, Gṛdhukalākeli, Kañjana, Ramana, Dīpaka, Madhudīpa, Śamāntaka, Muhira, Rūpāstra, Vāma, Puspaketana, Makaraketu, Ratināyaka, Rāgavṛnta, Saṁsāraguru, Gadayitnu, Māpatya, Māyī.

Kāma has a bow made of sugarcane, its string is made up of beetles, and the tips of his arrows are flowers. His vehicle is the parrot and the sign on his banner is fish. The five flowers of his arrows are:—Aravinda, Aśoka, Cūta, Navamālikā, Nīlotpala. Besides these, he has five more arrows which are—Unmāndana, Tāpana, Śosaṇa, Stambhana and Sammohana.

KĀMADHENU (SURABHI—NANDINĪ)

She is the first mother of cattle. She is a goddess with marvellous powers and attainments who Purāṇs declare that all the cattle in the world today are descended from Kāmadhenu.

This sacred cow is sometimes called "Kāmadhenu", at other times, "Surabhi" and also "Nandinī". They are not three different cows, as some people suppose. There Surabhi and Kāmadhenu are names used for referring to the same cow. Again, in the Bhāsā Bhārata. Ādi Parva, Chapter 99, Verse 14, we find the name Nandinī applied to Kāmadhenu. Thus we may conclude that Kāmadhenu had two other names, viz. Surabhi and Nandinī. But since the term "Surabhirgavi" occurs in Amarakośa, it follows that even ordinary cows may be called "Surabhi".

In the Purāṇas Surabhi is described variously as Daksa's daughter, Kaśyapa's wife, Kaśyapa's daughter, etc. Although at first sight there may appear some discrepancy in these statements, in the light of them we may clearly arrive at the ancestry and birth of Surabhi. Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga says that Kaśyapa, the son of Marīci and the grandson of Brahmā married Daksak Prajāpati's daughters—Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavāśā, Manu and Analā. From verses 20 and 21 in the same Sarga we understand that Surabhi was the daughter of Krodhavaśā, Daksa's daughter, by Kaśyapa. In the same Sarga we find that two daughters, Rohiṇī and Gandharvī were born to this Surabhi and from Rohiṇī were born all the cows in the world that we see today and from Gandharvī were born all the horses. It was by her own father Kaśyapa himself that Surabhi's offsprings were born. Therefore, the reference to Surabhi as the wife of Kaśyapa may also be justified. Since Krodhavaśā, the daughter of Daksa was the mother of Surabhi, actually Surabhi was the grand-daughter of Daksa, But in a broad sense, a grand-daughter may be considered as a daughter. So the reference to Surabhi in Bhāsā Bhārata, Anuśāsana Parva, Chapter 83, Verse 28 as Daksa's daughter is correct in that sense.

Long ago Aditi, wife of Kaśyapa, conceived Mahāvisṇu in her womb and began an austere penance standing on one leg. At that time Surabhi went to Kailāsa and offered worship to Brahmā for ten thousand years. The gods who were pleased, came to Surabhi taking Brahmā with them. Brahmā said to her:—'Surabhi I have made you a goddess. You are now above the three worlds—Heaven Earth and Hell. Your world, "Goloka" will become famous. All people will worship you and the cows who are your off spring."

From that day on which Brahmā blessed her, Surabhi became a goddess with marvellous spiritual powers.

There are references to several Kāmadhenu in the Purāṇas. There is one Kāmadhenu in Vāsiṣṭha's Āśrama. At Varuṇa's yāga we see another Kāmadhenu. There is no ground for believing that there is only one Kāmadhenu and that it was borrowed by each Deva in turn for some particular occasion. It is possible that there were many Kāmadhenu in the family of Kāmadhenu and they were owned by different Devas. Moreover it is stated that several Kāmadhenu take their origin from sources other than the family of Kaśyapa. One of them is from the ocean of milk. In Mahābhārata, Ādi Parva, Chapter 18, we find that when the Devas and Asuras churned the ocean of milk, along with many other precious things, Kāmadhenu also came up to the surface.

There is reference to Kāmadhenu in Bhāsā Bhārata, Udoyga Parva, Chapter 102, There, it is said, Brahmā who got Amṛta swallowed it beyond limit in his avidity and when he vomited, a Kāmadhenu came out from his mouth. That Kāmadhenu is said to be living in the world known as Rasātala. The above mentioned passage also says that there are four other Kāmadhenu living on the four sides of the Kāmadhenu which lives in Rasātala. They are Surabhī in the east Haṁsikā in the south, Subhadrā in the west and Dhenu in the north.

The next Kāmadhenu is the one which was born from the side of Śrī Kṛsṇa. Once Śrī Kṛsṇa and his consort Rādhā wer amsing themselves by amorous pleasures in a remote and secluded place. When they were tired they wished to drink some milk. At that time, Śrī Kṛsṇa created by his will power, the cow Surabhi and the calf Manoratha, from the left side of his body. Śrī dāman milked that cow into a new earthen pot and when Śrī Kṛsṇa was drinking it, the pot fell down and the milk was spilt all over the floor. The milk which spread over an area of 100 yojanas, became a lake called "Ksīrasāgara" for Rādhā and her maids to bathe and enjoy water-sports. Numerous cows were born from the pores of Surabhi and they were presented to the Gopas by Śrī Kṛsṇa. (Devī Bhāgavata, 9th Skandha). Like this, several Kāmadhenu are seen in the Purāṇas. Therefore there is no discrepancy or contradiction in statements declaring that there were many Kāmadhenus in different Āśramas. But since Kāmadhenu had acheived divine powers by Brahmā's grace, it is but reasonable to believe that the different Kāmadhenus are really the different forms of the original Kāmadhenu, the daughter of Kaśyapa.

Satyavrata (Trisaṅku) was the son of Aruṇa, a King of the Iksvāku dynasty. He was a vicious and immoral fellow. Once he abducted a Brāhmaṇa girl just at the time of her marriage in her bridal dress. Enraged at this his father drove him away from his palace. Satyvrata wandered about aimlessly in the country and in the forests.

Soon after this there was a famine in the land. Human beings and animals began to die of starvation. At that time Viśvāmitra was performing penance in the forest after leaving behind his wife and children in the country. When he saw that the whole family was in danger of death by starvation, he decided to make some money by selling one of the sons, in order to save the lives of the rest of the family. Satyavrata who came to know of this, met Viśvāmitra and dissuaded him from selling his son. He promised to supply some flesh every day to the family by hunting animals in the forest and keeping the flesh suspended from the branch of a near-by tree. Accrodingly, he began leaving the flesh regularly hanging from the branch of the tree. One day he could not get any flesh by hunting. That night he went to Vasisṭh's āśrama and stole Kāmadhenu. He killed the cow and ate some of its flesh. The rest he gave to Viśvāmitra's family.

The next morning when Vasisṭha woke up, he did not see his cow. But he came to know of the whole affair by his intutition. In his fury he cursed Satyavrata and said that the word would brand him with the name "Triśaṅku" because he had committed three heinous sins viz. killing of cows, abducting another man's wife and incurring his father's displeasure. After that Vasisṭha restored Kāmadhenu to life. (Devī Bhāgavata, 7th Skandha).

Once while Viśvāmitra was a ruling King, he went into a forest to hunt. In the course of his rambles through the forest, he happened to arrive at Vasisṭha's Āśrama with his retinue.

Vasiṣṭha called Kāmadhenu and ordered her to provide food for Viśvāmitra and his party. Kāmadhenu, by her divine powers, prepared food within a short time and gave them a sumptuous meal; Viśvāmitra was greatly pleased with this amazing feat of Kāmadhenu and he asked Vasiṣṭha to give her to him. He even offere to give crores of cows in return for her. But Vasiṣṭha refused to comply with his request. Then Viśvamitra tried to seize and take her away by force.

At once Kāmadhenu assumed the form of a terrible monster of destruction. From the different parts of her body emerged fierce warriors who clashed with Viśvāmitra's followers. All the arrows shot by Viśvāmitra were caught by Vasiṣṭha with his hand. In the end Viśvāmitra admitted that the might of a Brāhmaṇa is superior to the might of a Ksatriya. (Vasiṣṭha was a Brāhmaṇa and Viśvāmitra a Ksatriya). Viśvāmitra soon gave up his kingly duties and began penance, thus turning himself into a "Rājarsi" (Royal saint).

KAISER

Descending in order from Viṣṇu: Brahmā- Ātri- Candra- Budha- Purūravas- Āyus- Nahuṣa- Yayāti- Yadu- Sahasrajit- Śatajit- Hehaya- Dharma- Kuntī (Kuni)- Bhadrasena- Dhanaka- Kṛtavīra- Kārtavīryārjuna- Madhu- Vṛṣṇi- Yudhājit- Śini- Satyaka- Sātyaki (Yuyudhāna)- Yaya- Kuni- Anamitra-Pṛṣni- Citraratha- Kukura- Vahni Viloma- Kapotaroman (Kapotaloman)- Tumburu- Dundubhi- Daridra- Vasu- Nāhuka- Āhuka- Ugrasena- Kaṁsa.

In the svāyambhuvamanvantara Marīci had a wife named Ūrṇā and they had six mighty and powerful sons. One day they had six mighty and powerful sons. One day they ridiculed Brahmā saying 'A father who has married his own daughter' (Brahmā married Sarasvatī, his own daughter). Brahmā became angry and cursed them to be born as demons on earth. All the six sons were, therefore, born as sons of a demon called Kālanemi on earth. In their next birth they were born as sons of Hiraṇyakaśipu. They led a pious life and pleased at this Brahmā asked them what boon they wanted and they demanded that they should not be killed by anybody. Their father, Hiraṇyakaśipu, did not like his sons getting a boon behind his back and so he cursed his sons "May you all six go to Pātāla (nether-world) and sleep there for a long time under the name of Ṣaḍarbhakas. The sons begged for relief and Hiraṇyakaśipu said they would after sleeping for a long time be born to Devakī, wife of Vasudeva, as their children and that Kālanemi, their father in their previous birth would then be born as Kaṁsa and kill the children of Devakī by striking their heads on the ground.

Accordingly Kālanemi was born as Kaṁsa and he killed the six children of Devakī by striking them on the ground. (Skandha 4, Devī Bhāgavata).

The 10th Skandha of Bhāgavata states "killing Kālanemi born as Kaṁsa" when it refers to the killing of Kaṁsa.

Kaṁsa was not actually the son of Ugrasena. It was Nārada who revealed to Kaṁsa the story of his birth. It is as follows.

Once when the wife of Ugrasena was in her menses she went to the garden with her companions. Then a Gandharva named Dramila disguised as Ugrasena went to her but she knew the trick and cursed him that he would go to hell. But Dramila committed rape on her and then left the place making her pregnant. When the child was born Ugrasena's wife greatly hated the child got of an evil deed and cursed it saying that the child would be killed by a member of the family of Ugrasena. Thus Kaṁsa was the son born to the wife of Ugrasena by the Gandharva, Dramila. It was because Kaṁsa was aware of it that he behaved very badly to Ugrasena and Kṛṣṇa. (10th Skandha, Bhāgavata).

In olden times there was a famous place called Madhuvana in the river-base of Kālindī. The place got the name of Madhuvana because the demon Madhu was residing there. Madhu had a son named Lavaṇa. Lavaṇa was a very wicked demon always ill-treating the devas. Śatrughna, son of Daśaratha, killed him and lived there establishing a beautiful kingdom there. He named that place Mathurā. After the death of Śatrughna two of his sons ruled that country. Then when the Sūrya dynasty became extinct the city of Mathurā came into the possession of the Yadu dynasty. It was ruled then by a very brave and valiant ruler named Śūrasena. Vasudeva father of Śrī Kṛṣṇa was the son of Śūrasena. After the death of Śūrasena another King of the Yādava dynasty, Ugrasena, became the ruler of the place, Vasudeva accepting cow-rearing as his profession. Kaṁsa became King keeping Ugrasena as a prisoner. (Skandha 4, Devī Bhāgavata).

Vasudeva married Devakī daughter of Ugrasena and sister of Kaṁsa. Kaṁsa pleased with his sister presented her with a chariot. Kaṁsa, Vasudeva and Devakī ascended the chariot and Kaṁsa himself drove the chariot. Then from an unknown source above came a voice which said "Oh King, know thou this and from this moment chalk out thy plans for the future. The eighth son of your sister will kill you for certain. You will be no match against him." (Chapter 1. Bhāgavata 10th Skandha).

Hearing this voice from heaven Kaṁsa got furious and dragging his sister by the hair raised his sword to kill her. Vasudeva then pleaded weeping not to kill Devakī. Only the eighth child of Devakī was going to kill him. Vasudeva would hand over all the children to him as soon as they were born. Such arguments pacified Kaṁsa and he left off Devakī without hurting her.

Devakī delivered a son. He grew up under the name of Kīrtimān and on one day Nārada visited Kaṁsa and told him that he was the incarnation of an Asura named Kālanemi and the son who would be born to Devakī to kill him was Nārāyaṇa. Kaṁsa, blind with fury, killed Kīrtimān by striking him on the earth and imprisoned both Devakī and Vasudeva.

Pralamba, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭaka, Keśī, Dhenuka, Agha, Vivida and Pūtanā were born in the Asura family as servants of Kaṁsa. He sent them to different sides of the country to torment the Yādavas. Many Yādavas left the place. Even Kaṁsa's father Ugrasena, a great devotee of Viṣṇu was teased.

In the meantime Devakī delivered six sons including Kīrtimān and all of them were killed by Kaṁsa by smashing their heads against the ground below. The seventh foetus of Devakī was aborted. (Instructed by Mahāviṣṇu, Māyādevī invoked the seventh foetus of Devakī and transferred it to the womb of Rohiṇī another wife of Vasudeva. The child thus born to Rohinī was Saṅkarṣaṇa or Balabhadrarāmā. Mahāviṣṇu then entered the womb of Devakī instructing Māyādevī to enter that a Yaśodā, wife of Nandagopa of Ambāḍi at the same time. Śrī Kṛṣṇa was then born in the figure of Viṣṇu., The watchmen were sleeping. Following directions from the new-born child Vasudeva took the child to Gokula and leaving the child there brought back the child of Yaśodā and placed it near Devakī. When the watchmen awoke and knew about the delivery of Devakī they immediately ran to Kaṁsa to tell him. Boiling with rage Kaṁsa rushed to the side of Devakī and taking the child by the legs raised it for smashing it against the ground. The child to the frightened is may of Kaṁsa slipped from his hand and rising up in the air said "Hi, ill-mannered wicked Kaṁsa, do not waste your valour on women. Your killer has already been born on earth. Do search for him quickly."

Kaṁsa went pale with fright on hearing this and went away to his palace.

The thought that his killer was born somewhere made him restless. He let off Vasudeva and Devakī finding them innocent. Then he sat sadly pondering over the future. The courtiers then advised him to kill all the children who had been born within the past ten days and that would include the killer also. Kaṁsa accordingly sent to different parts of the country his secret agents to kill all children, ten days old.

During this campaign Pūtanā, Śakaṭa, Tṛṇāvarta, Ariṣṭaka and Keśī tried to kill Śrī Kṛṣṇa also but Kṛṣṇa killed them all easily. For details see under each head separately. (10th Skandha, Bhāgavata).

Ariṣṭaka was once of the prominent Asuras sent to kill Kṛṣṇa. He attacked Kṛṣṇa in the form of an ox. Śrī Kṛṣṇa killed it without any difficulty. Nārada who saw this incident informed Kaṁsa about it adding that Kṛṣṇa and Balarāma were the sons of Vasudeva only and the child who slipped out of his hands was the child of Yasodā. Kaṁsa got furious and he again imprisoned Vasudava and Devakī and brought to Mathurā Śrī Kṛṣṇa and Balabhadrarāma and started thinking of ways and means to kill them. Kaṁsa arranged to conduct a grand celebration of Āyudhapūjā (worship of the weapons) and invited Kṛṣṇa and Balarāma for the same among many other gopas from Ambāḍi. He sent his chariot with Akrūra to fetch Kṛṣṇa and Balarāma from Ambāḍi started for Mathurā. When Śrī Kṛṣṇa and Balabhadrarāma started their journey in the chariot the gopas and gopikās assembled there cried loudly. Some blamed Akrūra.

Kṛṣṇa and Balarāma reached Mathurā. There they slew a huge wild elephant and the five Asuras, Cāṇūra, Muṣṭika, Kūṭa, Śala and Kosala whom Kaṁsa had kept ready to kill Kṛṣṇa and Rāma. Sitting on a platform watching this, Kaṁsa became frightened and restless and roared with are thus "Thus of Nandagopa should be instantly sent away from this palace. All their wealth and all that of the gopas should be confiscated. Bind with ropes the rogue Nandagopa, and kill the wicked Vasudeva. Throw my father, Ugrasena, into the river Kālindī bound hand and foot. Even a father should be killed if he was a relative of one's enemy."

Śrī Kṛṣṇa and Balarāma boiled with rage when they heard the orders of Kaṁsa and Kṛṣṇa, jumping on to the platform pushed Kaṁsa down jumping down along with him killed him. (10th Skandha, Bhāgavata).

(i) Kaṁsa had married the two daughters of Jarāsandha named Asti and Prāpti. (10th Skandha, Bhāgavata).

(ii) Kaṁsa was a fierce bow-man. All the kings hated him. Kaṁsa kept under him a crore of fighting men. He had eight lakhs of charioteers and an equal number of elephants. His army contained thirty two lakhs of horses.

KAṆḌU

A great sage of ancient Bhārata. He was the father of Māriṣā (Vārkṣī) wife of the Pracetas. Māriṣā, daughter of Kaṇḍu, took her birth from a tree. There is an interesting story about this in Viṣṇu Purāṇa.

Sage Kaṇḍu, chief of the devajñas, was performing penance in a hermitage on the banks of the river Gomatī. Devendra sent Pramlocā, an enchanting nymph, to Kaṇḍu to distract him from his penance. Pramlocā by her sweet words and enticing manners won the heart of the sage and Kaṇḍu accepting her as his wife went to the valley of Mandara and lived there happily for a hundred years.

One day Pramlocā went and bowed before her husband and sought his permission to go back to Devaloka. "Dear, stay here for some time more" replied the sage. Another hundred years went by. Again one day she went and sought permission to go home. Again the sage asked her to stay for a while more. Centuries passed without the sage losing even a little of his amour. On the other hand every day it found different channels of expression. One evening the sage stepped out of his Āśrama and on seeing that Pramlocā enquired where he was going.

Sage: The sun is going to set. I am going to do my sandhyāvandana. I do not want to bring a break in my daily ablutions and duties.

Pramlocā: Oh, Righteous one, did the sun set for you only today? The Sunset of hundred of years has gone by without your knowing.

Sage : Dear, you came to this holy river-shore only this morning. It was only this morning that I saw you coming to my Āśrama for the first time. Now the day is over and dusk is coming. Why this ridicule? Please do tell me the truth.

Pramlocā : That I came to you one fine morning is quite true. But since that several centuries have elapsed.

Sage : How many years have gone by since I started enjoying with you?

Pramlocā : Nine hundred years, six months and three days have passed since I came to you.

The great sage became very angry and scolded Pramlocā much. That beautiful maiden heard it all standing bathed in perspiration. Then sage in rage commanded the trembling month to go away from his presence. Pramlocā, thus reprimanded and sent away, rose up in the air and travelled by it. As she flew, the perspiration of her body was absorbed by the tender leaves of trees on the way. She was pregnant at that time and the embryo which went forth along with her perspiration was absorbed in bits by the tender leaves and sprouts. Wind gathered them from the different trees and made everything into one. Moonlight gave it development and gave it the form of a woman. She was named Māriṣā. That was how Māriṣā was born of trees (Chapter 15, Aṁśa 1. Viṣṇu Purāṇa).

Kaṇḍu's dear son aged sixteen died in a forest. Grief-stricken, the sage cursed that forest and made it a desert. There was no water there and all the trees became dried and dead. Hanūmān and party who went in search of Sītā came to this place.

When Śrī Rāma returned to Ayodhyā after his exile many sages from all the four different parts came to visit him. Those who came from the south were Kaṇḍu, Dattātreya Namuci, Pramuci, Vālmīki, Soma and Agastya.

KAṆIKA

One of the minister of Dhṛtarāṣṭra. He was a brahmin well-learned in Kūṭanīti (Diplomacy). The bad advice he gave to Dhṛtarāṣṭra became well-known as "Kaṇika's Kūṭanīti".

Once Dhṛtarāṣṭra asked Kaṇika how to conquer one's enemies by using the four methods of Sāma, Dāna, Bheda and Daṇḍa. Kaṇika replied : "Threaten the timid ones. Give respect to the brave and kill them by trickery. Give gifts to the greedy ones. If any one becomes your enemy kill him even if it be your father, preceptor, son, brother or friend. Never speak insulting words about others even when you are extremely angry. Never believe the faithful and unfaithful alike."

Kaṇika justified his policy by means of the story of a fox who put into practice the four tricks to gain his end.

Once there was a very selfish fox in a forest. He felt a desire to eat the flesh of a lion. For that end he made friends with a tiger, a rat and a mongoose. The fox advised the rat to gnaw the paws of the lion and make it lame. The tiger should then kill the lion. The lion was killed and the fox suggested that they could have a hearty meal of the lion after a bath. Everybody excepting the fox went for his bath and the fox stood watch over the carcass of the lion. First came the tiger after his bath. The fox looked worried and the tiger asked him the reason why. The fox said "Comrade, the rat says with arrogance that he it was that killed the lion. My pride does not allow me eat what the rat claims to be his kill." Hearing this the proud tiger left the place saying "Let me see whether I can kill my prey without the help of anybody."

Sometime later the rat came after its bath. The sly fox said "My friend, the mongoose says that the flesh of a lion is poison. It says "Let the rat eat it and die." Hearing this the rat went its way.

Then came the mongoose. The fox threatened it and it went away. The fox then ate the flesh of the lion by himself and was contented.

Kaṇika then said that the Kings should use such tricks against their enemies.

KAṆVA I (KĀŚYAPA)

Kaṇva attained Purāṇic fame as the father who brought Śakuntalā. From Ṛgveda it can be gathered that the Kaṇva family was very prominent among the Ṛḷi families of ancient India. Because he was born in the family of sage Kaśyapa, son of Brahmā, Kaṇva was known as Kaśyapa also. Kaṇva's father was Medhātithi as could be seen by a reference to him in Śloka 27, Chapter 208 of Śānti Parva as Medhātithisuta. Kaṇva was staying in a hermitage on the banks of the river Mālinī, with a number of disciples.

Vana Parva of Mahābhārata states that Kaṇvāśrama was on the northern shore of the river Praveṇī. According to certain critics Kaṇvāśrama was situated on the banks of the river Cambal, four miles to the south of 'Kota' in Rājputānā.

Once Viśvāmitra started a severe penance and Indra desiring to obstruct the attempt sent the enchanting Menakā to entice him. They fell in love with each other and soon Menakā bore a girl. The parents left the child in the forest and went their way. Birds (Śakuntas) looked after her for some time and so she was named Śakuntalā. Accidentally Kaṇva came that way and took the child to his Āśrama.

Bhārata, son of Duṣyanta, performed a peculiar type of Yāga called 'Govitata' with Kaṇva as the chief preceptor to officiate.

Once Kaṇva narrated to Duryodhana how Mātali and his wife Sudarmā went to him in search of suitable to their daughter Guṇakeśī.

When Śrī Rāma returned to Ayodhyā after his exile many sages from many different parts came to visit him. Kaṇva was one of those who came from the east. The others who came along with him were, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadeagni, Bharadvāja, Sanaka, Śarabhaṅga Durvāsas, Mataṅga, Vibhāṇḍaka and Tumburu.

(i) There are ten Maṇḍalas in Ṛgveda. The Maṇḍalas from two to seven are written by different Ṛḷi families. The second Maṇḍala was written by the Bhārgava family or ṛṣis, the third by the Viśvāmitra family, the fourth by that of Vāmadeva, the fifth by Atri, the sixth by that of Bharadvāja and the seventh by the family of Vasiṣṭha. Fifty Sūktas of the first Maṇḍala and the whole of the eighth Maṇḍala written by Kaṇva.

(ii) Kaṇva had a son named Medhātithi. Sūkta twelve of Anuvāka four in the first Maṇḍala of Ṛgveda is written making Medhātirthi a sage.

(iii) Kaṇva had a daughter named Indīvaraprabhā by Menakā. (Kathāsaritsāgara). (See under Candrāvaloka and Kaśyapa I).

KANYAKUBJA (KĀNYAKUBJA)

A city of Purāṇic fame on the banks of the river Gaṅgā. This is the same place which is now known as Kanauj. Viśvāmitra was the son of Gādhi, King of Kanyākubja.

Once there was a great sage named Kuśa who was the son of Brahmā. He had of his wife Vaidarbhī four sons named Kuśāmba, Kuśanābha, Asūrtarajasa and Vasu. Kuśa asked them each to rule a country and so each of them built a city of his own. Kuśāmba named his city Kauśāmbī, Kuśanābha gave his city the name of Mahodayapura, Asūrtarajasa called his city Dharmāraṇya and Vasu called his city Girivraja. Of these Mahodayapura, city of Kuśanābha, became later famous as Kanyākubja.

Kuśanābha begot a hundred daughters of the nymph Ghṛtācī. Those beautiful girls were once playing in the forests when the wind-got fell in love with them. The girls rejected his love and Vāyu getting angry with them cursed them and made them hunchbacks. Because the hundred Kanyakās (girls) became Kubjās (hunchbacks) at that place, the place became known as Kanyākubja.

When the daughters returned to the palace as hunchbacks Kuśanābha was greatly distressed. Weeping, the girls told him what had happened. At that time a sage named Cūlī was performing penance in a forest nearby. Somadā, daughter of Ūrmilā, a gandharva lady, married Cūlī and they got a son named Brahmadatta. This Brahmadatta married the hundred hunchbacks of Kuśanābha and the very touch of Brahmadatta transformed the hunchbacks into beautiful girls.

After having given his daughters in marriage Kuśanābha conducted a Putrakāmeṣṭi yāga to get a son. In that Yāga Brahmā appeared in person and bless blessed Kuśanābha and he got a son. The son was named Gādhi. Gādhi got a son and a daughter. The son was named Viśvāmitra and the daughter, Satyavatī, Ṛcīka married Satyavati. Gādhi and Viśvāmitra were the rulers of Kanyākubja. See under 'Ṛcīka, Viśvāmitra'.

There was a very big lake in Kanyākubja. Mahāviṣṇu once showed Māyā to Nārada at that place. (See under 'Nārada').

Viśvāmitra and Indra too wine together at Kanyākubja.

KANYĀKUMĀRĪ (KANYAKŪPA; KANYĀTĪRTHA)

Mahābhārata makes references in many places to Kanyākumārī, the southern extremity of former Kerala and Gokarṇa, the northern boundary. It must, therefore, be surmised that these two holy places were very ancient ones. Vana Parva, praises Kanyākumārī at many places. If any one bathes at this place one will become very famous.

Chapter eight five of Araṇya Parva, of Bhāṣā Bhārata speaks pressingly of Kanyākumārī and Gokarṇa among other places. It says thus:

> "If you visit Ṛḷabhācala of Pāṇḍyadeśa you will get the benefit of conducting an Aśvamedhayāga. Then you must go farther south and take a dip in Kanyatīrtha. The touch of that water absolves you of all sins. Then visit Gokarṇa situated in the ocean famous in all the three worlds and worshipped by all."

From this it is to be understood that to the time of Mahābhārata Kanyākumārī was part of Pāṇḍyadeśa and that Gokarṇa was an island.

There are several stories regarding the origin and renown of Kanyākumārī in the Purāṇas. The most important once are given below.

The wife of a brahmin named Apañcika living in Kāśī became unchaste and to wash away her sin she came to Kanyākumārī walking all the way and did penance there, daily bathing in its waters. She attained Salvation and it is believed that a bath in its waters would absolve anybody of all his sins. (Maṇimekhala).

Puṇyakāśī, daughter of Māyāsura, once went to Kailāsa and worshipped Śiva. After three yugas Śiva appeared before her and asked her what she wanted. She replied that she wanted to be merged in Śiva always. Śiva then said 'Three hundred and sixty five days would make a year. Four lakhs and thirty three years would make a Kali Yuga. Kṛta, Tretā, Dvāpara and Kali are four Yugas and when two thousand such Yugas are over Brahmā finishes a day. Such thirty days make one month and twelve months, a year for Brahmā. When such hundred years of Brahmā are over the great deluge comes. Such ten deluges make a māzhikā (twentyfour minutes) of Viṣṇu. Counting thus when you pass ten Viṣṇu deluges Śiva passes a second. Then is the time for the fulfilment of your desire. Till that time you sit in meditation on the shores of the south seas. Your hermitage would be known as Kanyākṣetra or Tapaḥ Sthala. During your stay there you must kill all the wicked people like Bāṇāsura and give relief to the people. I will also come and stay with you there then."

Puṇyakāśī after prostrating before Śiva went to the south seas. Taking a Japamālā (necklace for prayer) in her hands she assumed the name Kanyākumārī, and started her penance. After conquering all the three worlds demon Bāṇa was having a wicked rule over his people when he saw Kanyākumārī and asked her to be his wife. He approached her with his wicked servants Durmukha and Durdarśana. But Kanyākumārī flatly refused and in the battle that ensued, Bāṇāsura fell dead by the Cakrāyudha (Discus) on Devī and at that spot is the Cakratīrtha. (Skandha Purāṇa).

The phantom child which escaped from the hands of Kaṁsa at the time of the birth of Śrī Kṛṣṇa was that divine lady, Kanyākumārī. (Padma Purāṇa).

It is said that there was an expansion of the present continent to the south and that expansive land called Lamūria was later submerged in waters. There is a description of such an extended land in some of the old literature like Cilappadikāram." Kanyākumārī which was called 'Kumāri-ambāḍi' also was the first setu; Dhanuṣkoṭi the middle setu; and Koṭikkara, last setu. (Setu Purāṇa).

Kanyākumārī had attracted the attention of foreigners long before Christ. Herodotus who lived in the third century B.C. has written about Kanyākumārī in one of his books.

In the book 'Periplus' written in 60 A.D. there is a mention of Kanyākumārī. It says: "Pious persons at the fag end of their lives dedicate their lives to God and go to Kanyākumārī on a pilgrimage and stay there accepting an ascetic life. A divine lady bathed in the holy waters there grants you 'darśana'."

Ptolemy another traveller who lived two thousand years ago refers to Kanyākumārī in his book as 'Komaria Akron'. He had bathed in those waters and worshipped in the Kanyākumārī temple.

Marco Polo of Venice who had travelled these parts in 1243 A.D. has written of his worshipping in the Kanyākumārī temple. He has also recorded having seen thirty miles from Kanyākumārī a glittering figure like that of the Pole-star.

In Batūtā who lived in 1203 A.D. has referred to Kanyākumārī in his book as Rāskumhari.

KAPA(S)

A company of Asuras. The Mahābhārata gives a story of how the brahmins killed these demons. The Aśvinīdevas once came to the earth and gave eyesight to the blind sage Cyavana. It was the time when Indra had denied Soma juice to the Aśvinīdevas. Sage Cyavana got back his eyesight and promised the Aśvinīdevas that he would lift the ban on wine for them. Cyavana conducted a Yāga to which the Aśvinīdevas were also invited. Indra and the other devas refused to take the sacrificial wine and butter along with the Aśvinīdevas. Cyavana got angry and he produced from the sacrificial fire an Asura named Mada. With a huge mouth and long teeth the demon went round eating all the Devas. All at once Cyavana conquered the earth and the Kapas subjugated heaven. When they lost both heaven and earth the Devas approached the brahmins for help. The brahmins started a war against the Kapas. The Kapas sent Dhani to the brahmins for peace-talks. Dhani said "The Kapas are equal to you, Oh brahmins, and so why do you fight them? They are well-versed in Vedas and are very wise men who are entitled to conduct Yāgas. They are righteous persons similar to Brahmarṣis. Prosperity lives in them. They never keep unchaste wives nor do they eat stale meat. It is not proper to fight against such virtuous persons."

But the brahmins did not pay heed to what Dhani said and they killed all the Kapas in bulk. The Kapas, though they were born Asuras, were good-natured persons.

KAPĀLĪ

Śiva. The Mahābhārata gives the following story regarding the reason for Śiva's getting the name of Kapālī.

Once a great controversy arose regarding the supreme sovereignty of the three worlds between Brahmā and Viṣṇu. Then there came to their midst an effulgence of Śiva and a voice from heaven said "He who finds the source of this brilliance is the real sovereign of the three worlds". Brahmā went up to find the upper end and Viṣṇu went down to find the lower end. They travelled for a very long time without finding the end when Brahmā saw a Ketakī flower coming down. On enquiry the flower said it was coming from the origin of the brilliance and that three Brahmā deluges had elapsed since its starting from there. Brahmā took that flower and went to Viṣṇu. Viṣṇu asked Brahmā whether he had seen the end of the effulgence and Brahmā said 'yes'. Immediately the flower in the hand of Brahmā turned into the figure of Śiva and cut off one of the heads of Brahmā making five-headed Brahmā into four-headed. The angered Brahmā cursed Śiva "May you go begging with a Kapāla (human skull) in your hand." Thus Śiva became a Kapālī. Śiva cursed Brahmā back saying "You will not be worshipped by anyone".

KAPALA-MOCANA: AN ANCIENT HOLY PLACE

Kapāla-mocana is situated on the eastern bank of the Sarasuti, about 15 km., north-east of Jagadhari in the Jagadhari tahsil of district Ambala, Haryana Prant. It lies on the Jagadhari-Dhanaura metalled road and can also be approached from Sadhaura, nearly the same distance north of its as Jagādhari by a metalled road which joins the Jagadhari-Dhanaura road near Bilaspur, about 3 km. South of it. Kapāla-mocana is an ancient holy place of the Kurukshetra region. Its antiquity is evidenced by its numerous references in the Mahābhārata and the Purāṇas and the archaeological remains it has yielded.

Earlier, this place was called Auśanasa or Śukra tīrtha after Uśanā or Śukra who, having propitiated the God, was perfected here and attained the status of a planet. The noble Śukra performed severe austerities and planned the battle between gods and demons at this very place. The legend of naming it as Kapāla-mocana has been given at length in the Mahābhārata and the Vāmana Purāṇa. It is told that while living in the Daṇḍaka forest, Rāma severed the head of a wicked *rāksasa* in a public place; the segregated head leaped up and of its own accord, struck the thigh of the sage Mahodara (Rahodara according to the VP.) who was roaming in that great forest. With the skull of the *rākṣasa* clung in his thigh, the sage felt much difficulty in visiting temples and pilgrimages, However, he visited all the holy places of the world somehow and narrated the story of his affliction to all he met. But he could not get rid of the skull anyway. Then hearing from some other sages that the most excellent and famous Auśanasa tīrtha on the bank of the Sarasvatī is the destroyer of all sins and the best place for the attainment or prosperity and welfare, he went to the Auśanasa tīrtha and sipping the water from the palm of his hand, took bath in the holy waters of the Sarasvatī. With the touch of the holy water while taking bath, that skull left his thigh, dropped in the water and disappeared. Thus released by the skull, the sage felt much pleasure. The pious and grateful sage returned to his hermitage happily and narrated the whole account to all the sages who lived there. All those sinless sages went there and named the place as the Kapāla-mocana tīrtha.

There is another legend also. It is said that the god Śiva, in other to rescue Sarasvatī who was being chased by Brahmā, struck off the latter's head. A lock of Brahmā's hari was left in his hand and his body was blackened. Śiva could not cleanse himself for a long time. One night he was resting in a cowshed where he over-heard a conversation between a cow and her calf. The calf revealed its intention of killing the master, a Brāhmaṇa, to avoid being castrated. The cow tried to dissuade the calf from the sin of *Brahmā-hatyā*, but the calf answered that it know of a sacred pool where it could cleanse itself from that sin. Next day, the calf killed its master as a result of which the bodies of the calf and cow were blackened. The blackness, however, was cleansed by taking a bath in the Kāpala-mocana. Śiva also followed their example and was likewise cleansed. The waters of the Kapāla-mocana are said to have retained their virtue since then and are considered to be more efficacious then the waters of the Gaṅgā at Haridvāra.

Its Importance and Sanctity

Kapāla-mocana has been described as famous in all the three worlds. It is the destroyer of all sins, and a man gets rid of the sin of the murder of a Brāhmaṇa by taking a dip here. Those who worship this excellent tīrtha attain the highest position and the one who performs a śrāddha with faith in this tīrtha, doubtlessly liberates all his forefathers. The person who worships this holy place on the fifty day of the fortnight becomes affluent. A man gets rid of all the possible since of life here and attains salvation. It was here again that Śukra performed severe austerities and planned the battle between gods and demons; it was here that Uśanā attained the status of a planet. This tīrtha was visited by Paraśurāma. It finds mention as a holy place elsewhere also.

THE TĪRTHA

Kapāla-mocana is a natural hollow near the bank of the Sarasvatī river which his been dammed up to form a *Kuṇḍa* or pool. On the eastern side of the *kuṇḍa* near the edge of the water, there is a rough weather-worm stone, about 20 inches square and 8 inches high bearing a very crude representation of a human skull at each of the four corners. The people who do not know the actual Kapāla-mocana story, hold it to be the real Kapāla-mocana which gives the name to the pool also. Another weather worn stone is called *Gai-bachā*, or the "Cow-and' Calf" from its general resemblance of their forms. This must have been a rough representation of the other episode of the baptism of this tīrtha.

Two miles north of Kapāla-mocana there is another hollow of the same kind known as *Brahmā-Kuṇḍa*. To the south of the Kapāla-mocana also is a sacred holy tank called Ṛiṇa-mocana a square of nearly 500 feet, the north and west banks being faced with stone steps. Ṛiṇa-mocana finds mention in the Vāmana-Purāṇa.

Its Archaeology

There is a high mound immediately on the bank of the Kapāla-mocana tank and just over the Kapāla-mocana stone. It is about 100 feet square at base and seems to consist of a solid mass of bricks with some fragments of stone. Cunningham discovered two fragmentary inscriptions and some ornamental stones which formed part of an old temple in the Gupta period as indicated by the characters of the inscriptions and the designs and execution of carvings on the ornamental pieces which are similar to the style to be seen at Bhilsa and Eran. Many fragments of carved bricks, of small size, were also found. Amongst the numismatic finds were three coins, one being a small silver piece of Indo-Sassanian type with the letter between two attendants at the fire-alter and the other two common copper coins of Sāmanta Deva.

Redgers procured a hemidrachm of Strato and several coins of Menander in the bazars of Sadhaura. He was informed by the local people that those coins had come from Kapāla-mocana. Rodgers mentions the ruins and remains of temples consisting of sculptured fragments dug up on the site of the present buildings or in their immediate vicinity. The sculptures were chiefly of Hindu gods, but some of them were architectural ornamentations and were exceedingly beautiful. The present writer, in his exploration of the site, saw the remains of an old temple lying buried in the ground, some carved fixed in the walls of modern buildings, rough and worn-out sculptures, not able amongst them being the figures of Gaja-Lakṣmī and Gaṇeśa, liṅgas and portions of carved stone pillars lying here and there near the Kapāla-mocana tank.

From its numerous reference in the Mbh., and various Purāṇas and the archaeological remains it has yielded, it is clear that Kapāla-mocana was an important holy place in ancient times. It is still visited by many pilgrims from the surrounding area every year but its importance seems to have been apply diminished now.

KAPILA I

A fierce sage.

Kapila was the son of Kardama-prajāpati, son of Brahmā, born to him of his wife Devahūti, grand-daughter of Brahmā and daughter of Svāyambhuva Manu.

Svāyambhuva Manu got two sons named Priyavrata and Uttānapāda and three daughters named Ākūti, Devahūti and Prasūti. The daughters were married to Ruci, Kardama and Dakṣa respectively. To Ruci was born of Ākūti a boy named Yajña. He was a partial incarnation of Viṣṇu. To Kardama was born of his wife Devahūti Kapilācārya, a great sage and the celebrated exponent of the Sāṅkhya philosophy. Prasūti got many daughters (8th Skandha, Devī Bhāgavata).

Sage Kapila was known as Cakradhanus also. (Śloka 17 Chapter 109, Udyoga Parva).

Kardama married the daughter of Vaivasvata Manu called Devahūti. They spent their honeymoon in the air travelling throughout the world. Devahūti delivered nine daughters and a son named Kapila. Kardamaprajāpati gave his daughters in marriage to Marīci and the other sages.

The Brāhmaṇa Purāṇa states that Kapila was the incarnation of Viṣṇu. In Chapter 93 there is this statement : "Bhagavān Nārāyaṇa will protect us all. The Lord of the universe has now been born in the world as Kapilācārya."

Kapila started a severe penance. At that time Kardamaprajāpati died and Devahūti wife of Kardama and mother of Kapila approached Kapila and asked him to instruct her on the path of Bhakti Yoga. Kapila imparted to her spiritual knowledge and gave her instructions to follow the path of Bhakti Yoga for Salvation. She entered into a life of austerities and attained Samādhi. (3rd Skandha, Bhāgavata).

Once there was a king called Sagara in the Solar dynasty. He had two wives named Keśinī and Sumati. Keśinī got a son named Asamañjasa and Sumati got sixtythousand sons. Once Sagara conducted as Aśvamedha Yāga at a place where the rivers Sindu and Gaṅgā meet. Aṁśumān, son of Asamañjasa led the sacrificial horse. Indra disguised as a demon stole the horse when it came to a mountain side and hid it in the nether worlds.

Sagara sent his sixtythousand sons in search of the horse. They dug the whole continent of Jambūdvīpa surrounded by mountains. Devas, gandharvas and bhujaṅgas complained to Brahmā. Then Brahmā said: "The whole of this world belongs to Viṣṇu. He had incarnated himself as sage Kapila to kill the sons of Sagara and is now in the nether-world bearing this world. In the fire of his anger the Sagaraputras will be burnt to death". On hearing this all of them came back.

The Sagaraputras returned to their father when they could not find the horse. But Sagara ordered "Go and dig again till you find it". They went to the nether world. After circling the eight elephants who carry the world they dropped down to the nether world through the north-east corner of the earth. There they saw sage Kapila engaged in penance and the sacrificial horse grazing by his side. The sons of Sagara made a great hubbub there and Kapila produced a big sound of rebuke and stared at them. All the sixtythousand sons of Sagara were reduced to ashes. For more details see under Bhagīratha.

Kapila made the renowned Kapila-śāstra sitting in his Āśrama and taught it to his mother Devahūti. Kapila was a great yogin. The yoga Śāstra itself is based on the Sāṅkhya philosophy of Kapila. His Sāṅkhya Śāstra, known as Kāpila Śāstra also, contains the distinctive yoga of meditation and it creates in you spiritual knowledge removing your ignorance totally. After teaching his mother his 'Kāpila' he went to the Āśrama of Pulaha and lived there. (8th Skandha, Devī Bhāgavata).

(i) Kapila was the preceptor of the King of Sindhu. (5th Skandha, Bhāgavata).
(ii) Kapila visited Bhīṣma while the latter was lying on his bed of arrows before his death.
(iii) There occurred a discussion once between Kapila and a Sage named 'Gau' on the subject whether Gṛhasthadharma (doing one's duty as a house-holder) or yogadharma (doing yoga practices) was superior.
(iv) Kapila was a sage of great brilliance of body. When the sons of Sagara went to the nether world in search of the horse they saw the sage Kapila sitting there radiating a brightness equal to that of fire.
(v) Kapila was an authority of Sāṅkhya and Veda and was a worshipper of Śiva.
(vi) He has written two books, namely, Sāṅkhyapravacana and Tattvasamāsa.

KARKOṬAKA

A terrible serpent.

This serpent was born to Kaśyapa by his wife Kadrū.

Once Karkoṭaka cheated the sage Nārada. The angry sage cursed him and said that he would have to remain without the power of movements in the forest till Nala came to rescue him. From that day Karkoṭaka lived in that forest, awaiting the arrival of Nala.

Once a wild fire spread all over the forest. Karkoṭaka whose power of movement was destroyed by Nārada's curse, cried aloud, calling upon Nala to come and save him. It was at this time that Nala arrived at the spot after leaving Damayantī in the forest. Nala came to him, on hearing his cries. The serpent informed Nala about the story of Nārada's curse and reducing himself to the size of a thumb sat on the ground. Nala removed him to a safe spot away from the fire. The serpent asked Nala to walk a few steps counting his footsteps. Nala did so and at the tenth step, Karkoṭaka stung him and his whole body was turned blue. Suddenly Karkoṭaka assumed his own original shape and spoke to Nala as follows: "I have changed your appearance so that people may not be able to recognize you. Kali who is troubling you, still lives within you. It is he who is affected by my poison. You need not fear danger from poison any more. You will never be defeated in battle. Go and engage yourself as the charioteer of Ṛtuparṇa, King of Ayodhyā. You will teach him Aśvahṛdaya mantra. In return for it he will teach you Akṣahṛdaya mantra. Here are two garments which I give you. If you put them on, you will be restored to your own shape. May you be blessed again with a happy family life." After saying this, Karkoṭaka vanished.

KARṆA

The eldest son of Kuntī. Thought he was the brother of the Pāṇḍavas he joined sides with the Kauravas and became the King of Aṅga. So the name of Karṇa comes in the genealogy of the Aṅga royal family. Descending in order from Viṣṇu: — Brahmā- Atri- Candra- Budha- Purūravas- Āyus- Nahuṣa- Yayāti- Turvasu- Vahni- Bharga- Bhānu- Tribhānu- Karandhama- Marutta- (Marutta had no son and he adopted Duṣyanta)- Duṣyanta- Varūtha- Gāṇḍīra- Gāndhāra-Kola- Druhyu-Babhrusetu- Purovasu- Gharma- Ghṛta- Viduṣa- Pracatas- Sabhānara- Kālanara- Sṛñjaya- Purañjaya- Janamejaya- Mahāsāla- Mahāmanas- Uśīnara- Titikṣu- Ruṣadratha- Paila- Sutapas- Bāli- Aṅga- (The Aṅga dynasty begins)- Dadhivāhana- Dravīratha- Dharmaratha- Citraratha- Satyaratha- Lomapāda- Caturaṅga- Pṛthulākṣa- Campa- Haryaṅga- Bṛhatkarmā- Bṛhadbhānu- Bṛhadātma- Jayadratha- Bṛhadratha- Viśvajit- Karṇa.

Pāṇḍu, a King of Candravaṁśa, married Kuntī, daugher of King Śūrasena. This girl was brought up even from children by a King called Kuntibhoja. She grew up in the palace of the King. She was once put in charge of attending to the welfare of those engaged in religious duties. The sage Durvāsas came there then and stayed for four months as the king's guest. Kuntī served the sage during his stay there with so much care, patience and devotion that the sage was immensely pleased and gave her at the time of his departure a divine mantra. If she called upon any god repeating that mantra once, that god would manifest himself to her and bless her with a son equal to him in glory. The mantra was to be used only five times. Kuntī was young and wanted to test the power of the mantra. So she recited the mantra meditating on the Sun. Instantly she felt she saw a divine person coming to her from the sun. She was perplexed. But the divine form embraced her and consolved her saying that she would never lose her virginity even if she bore a son from him. None excepting her step-mother knew about this. In due course Kuntī delivered a male child and with the help of her step-mother she put that child in a box and floated it on the river Aśvā.

That box leaving the river Aśvā entered the Yamunā river and leaving Yamunā it entered the river Gaṅgā. Drifting slowly the box reached Campāpurī, a country of Sūtas. Adhiratha born of the Sūtavaṁśa and an ally of the Kauravas, saw a box floating on the river while he went for his bath and took it home. Rādhā, wife of Adhiratha, who was childless was greatly pleased to see a babe inside the box and they adopted it and brought it up. The boy was named Vasuṣeṇa. It was this babe that became the celebrated Karṇa afterwards. (Four chapters from 305, Vana Parva).

Karṇa grew up in the house of Adhiratha in the country of Aṅga bearing the names Vasuṣeṇa and Vṛṣa Kuntī knew this through spies. When the time came for imparting education to Karṇa Adhiratha sent him to Hastināpura to the presence of Droṇa for teaching him archery. Karṇa studied under Kṛpa and Paraśurāma also. After his education he entered into a treaty with Duryodhana. (Chapter 309, Vana Parva).

Karṇa was cursed by a brahmin and Paraśurāma. The story is given below.

Even while they were studying archery Arjuna and Karṇa vied with each other. Karṇa once requested Droṇa to teach him in private the secret of the Brahmā missile to fight against Arjuna. But Droṇa did not accede to his request.

Karṇa then went to Mahendragiri and bowed before Paraśurāma and represented himself as a member of the Bhṛgu family. He said he had come to him to be his disciple and learn the secret of the Brahmā omissible from him. Paraśurāma believed him and accepting him as his disciple taught him many new techniques in archery. Once Karṇa was wandering in the vicinity of the āśrama when he saw a lonely cow grazing there and Karṇa without knowing that it belonged to a brahmin sent an arrow and killed it. The brahmin got furious and cursed Karṇa thus "Oh, sinner, the wheel of your chariot would go down in the mud when you face the enemy to fight against whom you are now taking training. Then, when you stand perplexed, your opponent would cut off your head." Karṇa requested for a removal of the curse but the brahmin refused to show any mercy. Paraśurāma taught Karṇa the secret of the Brahmā missile. One day tired after a day's fast and a walk around the āśrama with his disciples Paraśurāma slept resting his head on the lap of Karṇa. Then a beetle named Alarka attacked Karṇa and started sucking blood from his thigh. Blood was oozing from his thigh and still Karṇa did not stir from his position lest it should disturb his guru in his nap. Suddenly Paraśurāma awoke and stared at the beetle and the beetle fell dead. It then took the form of a demon and rising up in the air said "Svāmin! I was once a demon called Daṁśa. Once I carried away by force the wife of the sage Bhṛgu and the angered sage cursed me and made me a beetle. When I craved for pardon he said that I would be given my original form by Paraśurāma."

When the demon disappoint saying so much Paraśurāma turned to Karṇa who stood with respect, his dress all covered with blood. Paraśurāma said: "No brahmin can bear so much pain with such patience. Surely, you are not a brahmin. Let me know the truth." Trembling with fear Karṇa revealed his identity and then Paraśurāma cursed him saying "You will forget the secret of the Brahmā missible at the time when you want to use it against your enemy."

The Pāṇḍavas and Kauravas, were studying archery under Droṇacārya together and Karṇa also was among them. When their education was complete a day was fixed to exhibit the skill of the students. The public also was invited to see the skill of the princes. Everybody showed his best and Arjuna displayed super-human skill so that the vast assemblage was lost in wonder and admiration. Then strode Karṇa to the scene and not did he duplicate with ease Arjuna's feats but he did show something more. The assemblage was dumb founded. Arjuna turned pale. At this moment Kṛpa stood up and questioned the right of Karṇa to compete with those with royal blood in them. Then rose Duryodhana and said: "If the combat is not in order simply because Karṇa is not a prince it is easily remedied. I crown Karṇa as the King of Aṅga". Then there came to the scene the aged Adhiratha, the foster-father of Karṇa, and as Karṇa saw him coming he went and bowed before him and Adhiratha embrached him with tears in his eyes.

Karṇa was born with an armous on his body and rings in his ears. (Chapter 99 of Ādi Parva says thus: "To Kuntī was born of Sūrya the mighty Karṇa. Even at his birth he was adorned with an armour over his body and rings in his ears." Sūrya had ordained that as long as Karṇa wore the armous and ear-rings he would be unconquerable. Indra knew this and wanted to get Karṇa rid of these so that Arjuna, his son, might gain a victory over Karṇa. Karṇa was reputed for his charity and Indra under the garb of a brahmin went to Karṇa and begged of him his ear-rings and armour. The Sun god had already warned him in a dream that Indra would thus try to deceive him. Still Karṇa could not bring himself to refuse any gift that was asked of him and so he cut off the ear-rings and armour with which he was born and gave them to the Brāhmaṇa. The only request that the noble Karṇa did make was that in separating the ornaments from his body no wound should be made. Indra did it with great skill neither hurting him nor making even a scratch on this body. Indra bade Karṇa ask for any boon he wanted. The Sun god had also advised him to ask for a good weapon in return in case he gave away his assets and so he requested Indra the best of the weapons he possessed. Indra gave him his weapon, the Śakti, called Vaijayantī also. Karṇa had to use that weapon to kill the great Ghaṭotkaca in the Mahābhārata battle.

Other details.

(i) Karṇa was present at the Svayaṁvara of Draupadī.
(ii) Bhīma defeated Karṇa once in a single combat.
(iii) Karṇa took part in the Rājasūya of Yudhiṣṭhira.
(iv) Karṇa defeated Jarāsandha once in a single combat.
(v) Karṇa defeated in his victory march many kings like Drupada, Bhagadatta and Kerala.
(vi) Karṇa conquered the cities of Mālinī and Campā and annexed them to the country of Aṅga.
(vii) Karṇa prompted Duryodhana to tease the Pāṇḍavas living in the forest.
(viii) Karṇa swore that he would kill Arjuna.
(ix) Karṇa lost his clothes during a fight against the king of Virāṭa.
(x) Kāṇḍapṛṣṭham is name of Karṇa's bow.

Karṇa and the Kurukṣetra battle. The great battle of Mahābhārata lasted for eighteen days and some of the incidents touching Karṇa during that period are given below:

(i) Before the great war started Kuntī went alone to the shores of Gaṅgā and met Karṇa. She then confessed to him that she was his mother and that the Pāṇḍavas were his brothers. She advised Karṇa to joint sides with the Pāṇḍavas and the Sun god approved of it. But Karṇa refused to do so. He said he would never forsake Duryodhana who had brought him up from his childhood at a time when he was in peril. But he promised his mother that he would never kill any of her other four sons but would kill Arjuna in the battle-field.

(ii) Karṇa started his fight against the Pāṇḍavas after taking blessings from Bhīṣma.
(iii) Karṇa fought against the princes of Kekaya, Arjuna, Bhīma, Dhṛṣṭadyumna and Śātyaki in single combat.
(iv) Abhimanyu defeated Karṇa in a single combat.
(v) Karṇa made Bhīma unconscious.
(vi) Karṇa once withdrew a bit when hit by the arrow of Arjuna.
(vii) Karṇa insulted Kṛpācārya at one time.
(viii) Karṇa killed Ghaṭotkaca with the weapon Śakti which Indra had given him in exchange for the armour and ear-rings which he had given Indra.
(ix) Karṇa ran away from the battlefield when he heard that Droṇa was dead.
(x) Karṇa was made the Generalissimo of the Kaurava army when. Droṇa died.
(xi) Śalya became the charioteer of Karṇa.
(xii) The beautiful headwear of Arjuna fell down to the ground by the snake-faced arrow of Karṇa.
(xiii) When Arjuna was fighting against Karṇa the chariot-wheels of Karṇa sank into the ground.
(xiv) Arjuna slew Karṇa.
(xv) Karṇa had three sons named Citrasena, Satyasena and Suṣeṇa. All the three were killed at Kurukṣetra by Nakula.

Karṇa goes to heaven. After his death Karṇa went to heaven and merged with his father, the Sun god.

Names of Karṇa.

(i) Because Karṇa was born with an effulgence (Vasu) he was first given the name Vasuṣeṇa.

(ii) Because he was born with Kuṇḍalas (ear-rings) in his Karṇas (ears) he was called Karṇa.

(iii) Besides these two he had many other names. A few are given below:

Ādhirathi, Ādityanandana. Ādityatanaya, Aṅgarāja, Aṅgeśvara, Arkaputra, Bharatarṣabha, Goputra, Kaunteya. Kuntīsuta, Kurūdvaha, Kurupṛtanāpati, Kuruvīra, Kuruyodha, Pārtha, Vṛṣātmaja, Rādhāsuta, Rādhātmaja, Rādheya, Ravisūnu, Sauti, Sāvitra, Sūryaja, Sūryaputra, Sūryasambhava, Sūta, Sūtanandana, Sūtaputra, Sūtasūnu, Sūtasuta, Sūtatanaya. Vaikartana, Vaivasvata and Vṛṣa.

KĀRTAVĪRYĀRJUNA (KĀRTAVĪRYA)

A renowned King of the Hehaya dynasty.

From Mahāviṣṇu were descended in the following order: Brahmā- Atri- Candra- Budha- Purūravas- Āyus- Yayāti- Yadu- Sahasrajit- Śatajit- Ekavīra- (Hehaya)- Dharma- Kaṇi- Bhadrasena- Dhanaka- Kṛtavīrya- Kārtavīryārjuna.

The Hehayas were Kḷatriyas and the Bhārgavas were Brāhmaṇas. The Bhārgava sages were the family preceptors of the Hehaya Kings. The Hehayas who were generous and charitable, used to give plenty of wealth to the Bhārgavas. Consequently in course of time, the Bhārgavas grew wealthy while the Hehayas gradually declined. In order to tide over their difficulty, He Hehayas decided to borrow some money from the Bhārgavas. But the Bhārgavas refused to oblige, on the plea that they had no money. The enraged Kḷatriyas (Hehayas) began to persecute the Bhṛgus (Bhārgavas). The Bhṛgus left for the Himālayas after buying all their treasures under the floor of their Āśramas. The Kḷatriyas pursued them and hunted them even there. At last a Brāhmaṇī who belonged to the Bhārgava race, gave birth to a sage named Aurva through her thigh. With his birth the Hehayas began to lead a less aggressive life. After the lapse of many years, the mightily Kārtavīrjuna was born in the Hehaya dynasty and the mighty sage Jamadagni was born in the Bhṛgu dynasty. Both of them nourished their hereditary feud. With his capital in the city of Māhiṣmatī on the banks of the river Narmadā, Kārtavīryārjuna began his reign.

Once when Kārtavīryājuna was living in his capital Māhiṣmati, the sage Nārada happened to come there. The King greeted him with due reverence and asked him what course of action was to be followed for attaining mokṣa (salvation) and at the same time for enjoying wordly pleasures. Nārada replied that by performing the rite known as "Bhadradīpa Pratiṣṭhā", both these objects could be achieved. Accordingly, Kārtavīrya went to the banks of the river Narmadā with his wife and began the observance of Bhadradīpa Pratiṣṭhā. Kārtavīrya's guru was Dattātreya, the son of Atri. At the conclusion of the Yāga rites, Dattātreya who was pleased, asked Kārtavīryājuna what boons he wished to have. Kārtavīrya with joined palms asked him many boons one of which was that he should have a thousand arms. Dattātreya granted him the boons, and Kārtavīrya who became proud of his new possession, ruled at Māhiṣmatī for 86,000 years. (Brahmāṇḍa Purāṇa, Chapter 44).

Kārtavīryārjuna who returned triumphant after receiving the boon from Dattātreya heard a mysterious voice warning him in the following words: "You fool! Don't you know that a Brāhmaṇa is superior to a Kḷatriya? A Kṣatriya governs his subjects in alliance with the Brāhmaṇa". On hearing this, Kārtavīrya became angry. He understood that Vāyu, the divine messenger was behind the mysterious voice. He despised Vāyu gave him a warning that a Brāhmaṇa would curse Kārtavīrya.

Once Agni (fire-god) approached Kārtavīrya and begged for food. The King allowed him to feed upon mountains and trees from any part of his Kingdom. So Agni began to devour the woods and hills. This led to the burning down of an Āśrama owned by a sage called Āpava. The enraged Sage came to know that Kārtavīryārjuna was responsible for the havoc and pronounced a curse that Paraśurāma would chop off all the thousand hands of Kārtavīyārjuna.

In the course of his triumphal march, after conquering the whole world, Rāvaṇa once arrived with his forces on the bank of the river Narmadā. Enjoying the smooth flow of the crystal clear stream of the Narmadā and the pleasant sand banks in the river-bed, be spent a night there with his followers. Early next morning he took his bath in the river and setting up the idol of Śiva on the sand bank, began to worship it.

Just the Kārtavīryārjuna and his wives came to the place and began their water sports, a few yards down the river from the place where Rāvaṇa was siting. As part of his amusements, Kārtavīrya stopped the flow of the river by making a dam with his thousand arms. This caused the level of the water to rise and Rāvaṇa with his materials of worship was submerged in the flood. Enraged at this disturbance to his worship, he sent two of his men down the river bank to find out what was happening. They traced the source of the trouble to Kārtavīryārjuna and his water-sports and reported the matter to their master. At once Rāvaṇa armed himself with his bow rushed to Kārtavīryārjuna and began a fierce fight. At last Rāvaṇa fell down under the heavy stroke of Kārtavīrya's mace and was bound in chains and imprisoned. He lay there for one year. Rāvaṇa's father sage Pulastya came to know of this and he went to Kārtavīrya's palace. He was received with due respect and at his request, Kārtavīrya released Rāvaṇa and after that they remained friends for life.

One day when Paraśurāma was fourteen years old, his father sage Jamadagni went to the forest to fetch some Samits (sacrificial twigs). Jamadagni's wife, Reṇukā swept and cleaned the Āśrama and went to the river Revā to fetch water and Paraśurāma was left behind in the Āśrama. When she reached the river bank, she saw Kārtavīryārjuna indulging in amorous pleasures with his wives in the water. She waited unobserved on the bank for the some time and after they had left the place, she stepped into the river. But since the water was muddy, she had to go to another place in the river to get clear water. There also she lingered for a few minutes looking at the amorous amusements of Citraratha, King of Sālva, with his wives. It was only after they had departed that she was able to return to the Āśrama with water. Meanwhile Jamadagni who had returned to the Āśrama earlier was angry at her delay and was waiting importantly for her arrival. As soon as she reached the Āśrama, the sage, in a fit of fury, ordered Paraśurāma to cut off her head and the latter obeyed him. (Brahmāṇḍa Purāṇa, Chapter 58).

All the Kings in the world acknowledged the supremacy of Kārtavīrya. In Bhrahmanda Purāṇa, Chapter 16, we find that Kings of the Solar dynasty like Trayyāruṇa, Hariścandra, Rohitāśva and Cuñcu were defeated by Kārtavīryārjuna. In his golden chariot he went about defeating Devas, Yakṣas, Ṛṣis and others. He challenged even Viṣṇu. He insulted Indra in the company of Indrāṇī.

Intoxicated by his successes, Kārtavīrya went to the sea-shore and challenged the ocean and began to destroy the animals in the sea by shooting them with his arrows. God Varuṇa appeared before him and asked him what he wanted. Kārtavīrya asked the god to name a man who had the capacity to fight with him. Varuṇa answered that Jamadagni's son Paraśurāma was the person who satisfied that condition. Kārtavīrya accepted the challenge and went in search of Paraśurāma.

Once Kārtavīrya went to hunt in the forest with his followers. They were roaming in the Vindhya forests in search of game. At noon after a refreshing bath in the clear waters of the river Narmadā when they were preparing to return, they saw Jamadagni's Āśrama. After asking his men to wait at the river-bank, Kārtavīrya went alone to the Āśrama. He paid his respects to the sage and after their usual greetings, Jamadagni asked him to call his followers also to the Āśrama. When all of them arrived the sage gave them a sumptuous feast. Kārtavīrya wondered how the sage managed to do it. They spent the night there and when they returned home next morning Kārtavīrya's minister Candragupta told him that he saw a cow in Jamadagni's Āśrama and that it was from that divine cow that the sage was able to get all the rare articles of food which he supplied to the guests. He also offered to get the cow from the sage. So the King sent Candragupta to the Āśrama to beg the cow from the sage for him. Candragupta accordingly went with a few followers to the Āśrama and begged for the cow. At that time Paraśurāma was not in the Āśrama. Jamadagni told them that the cow was Kāmadhenu's sister, Suśīlā and that it was not possible to give her. Candragupta tried to seize the cow by force but she suddenly vanished into the sky. The King's men tried to capture her calf. Jamadagni who came forward to prevent them, was beaten to death by Candragupta. (Brahmāṇḍa Purāṇa, Chapters 67 to 70).

Paraśurāma returned soon to the Āśrama with the disciple Akṛtavraṇa. At the sight of his father lying dead on the floor, Paraśurāma cried aloud. Reṇukā beat her breast twentyone times. Seeing this, Paraśurāma took a solemn vow that he would go round the world twenty-one times and extirpate the Kṣatriya Kings. The sage Śukra appeared there with Suśīlā who had vanished. After restoring Jamadagni to life Śukra went back.

Paraśu Rāma who had turned himself into the very embodiment of Revenge, accompanied by Akṛtavraṇa, took his stand at the gates of the city of Māhiṣmatī and challenged Kārtavīryājuna to a fight. Kārtavīrya came out with a huge army. In the terrible fight that followed, Paraśurāma himself with his axe (paraśu) chopped off all the thousand arms of Kārtavīryājuna. All his sons were killed. Kārtavīrya himself fell down heheaded. This was the end of the pillar of Hehaya dynasty. (Brahmāṇḍa Purāṇa, Chapter 81).

Kārtavīrya had one hundred sons. All of them were killed in the battle of Paraśurāma. Their names, as given in Chapter 76 of Brahmāṇḍa Purāṇa, are given below:—

Nirmada, Rocana, Śaṅku, Ugrada, Dundubhi, Dhruva, Supār/śī, Śatrujit, Krauñca, Śānta, Nirdaya, Antaka, Ākṛti, Vimala, Dhīra, Nīroga, Bāhuti, Dama, Adhari, Vidhura, Saumya, Manasvī, Puṣkala, Buśa, Taruṇa, Ṛḷabha, Ṛkṣa, Satyaka, Subala, Balī, Ugreṣṭa, Ugrakarmā, Satyasena, Durāsada, Vīradhanvā, Dīrghabāhu, Akampana, Subāhu, Dīrghāksa, Vartulākṣa, Cārudaṁṣṭra, Gotravān, Manojava, Ūrdhvabāhu, Krodha, Satyakīrti, Duṣpradharṣaṇa, Satyasandha, Mahāsena, Sulocana, Raktanetra, Vakradaṁṣṭra, Sudaṁṣṭra, Kḷatravarmā, Manonuga, Dhūmrakeśa, Piṅgalocana, Avyaṅga, Jaṭila, Veṇumān, Sānu, Pāśapāni, Anuddhata, Duranta, Kapila, Śambhu, Ananta, Viśvaga, Udāra, Kṛti, Kḷatrajit, Dharmī, Vyāghra, Ghoṣa, Adbhuta, Purañjaya, Cāraṇa. Vāgmī, Vīra, Rathī, Govihvala, Saṅgrāmajit, Suparvā, Nārada, Satyaketu, Śatānīka, Dṛḍhāyudha, Citradhanvām, Jayatsena, Virūpākṣa, Bhīmakarmā, Śatrutāpana, Citrasena, Durādharṣa Viḍūratha, Śūra, Śūrasena, Dhiṣaṇa, Madhu, and Jayadhvaja.

KĀŚĪ (VĀRĀṆASĪ. BANARAS)

One of the oldest and most popular sacred centres in India, Kāśī is reputed for its Viśvanātha temple of hoary traditions, according to one of which the Śivaliṅga in the temple was installed by Brahmā himself. (Hālāsya Māhātmya).

Devotees from many parts of India go on pilgrimage to Kāśī on foot, bathe in the holy waters of the Gaṅgā and thus earn spiritual satisfaction and release from worldly attachments. The reason for the above is stated in the Agni Purāṇa as follows:– Once, at Kailāsa Śiva told Pārvatī that the temple at Kāśī was called 'Avimikta' (unreleased) as it never perished, and all Japa, tapa, homa and dāna made there never cease to give auspicious results. One should walk on foot to Kāśī and live there. Having gone there one should never leave the place. There are eight great tīrthas at Avimukta, i.e. Hariścandra tīrtha, Āvrātakeśvara tīrtha, Japyeśvara thirth, Śrī Parvatīrtha, Mahālayatīrtha, Bhṛgu tīrtha, Cannḍeśvara tīrtha and Kedāratīrtha. These tīrthas extend to two yojanas to the east of the Kāśī temple and half-a-yojana to the west of it. The river Varuṇa is also there, andVārāṇasī is at the centre of all these. Whatever is done at Vāraṇāsī like bath, Japa, homa, worship of Devas, dāna, obsequies for the dead, oneself living there etc., is productive of devotion and salvation. (Agni Purāṇa, Chapter 112).

KAŚYAPA I

Chief among the Prajāpatis.

Son of Grandson of Brahmā? It is impossible to give a definite answer to this question. In Mahābhārata, Ādi Parva, Chapter 65, we see that six spiritual sons— Marīci, Aṅgiras, Atri, Pulastya, Puraha and Kratu— were born to Brahmā. Kaśyapa was born as the son of Marīci and that all living beings in the world took their origin from Kaśyapa. According to this statement, Kaśyapa is the grandson of Brahmā.

But in the 14th Sarva of Araṇyakāṇḍa in Vālmīki Rāmāyaṇa there is an account of the creation of all animate and inanimate object in this world. According to a statement in that passage, we find that Kaśyapa was the youngest brother of Marīci, Atri, Pulastya and others. This means that Kaśyapa was the son of Brahmā. Therefore there is nothing wrong in regarding him either as the son or as the grandson of Brahmā. In the Purāṇas we find references to him in both ways.

Original Gotra or Clan. Mahābhārata, Śānti Parva, Chapter 297, verse 17 says that all living beings belong to the four original Gotras— the gotra of Aṅgiras, Kaśyapa gotra, Bhṛgu gotra and Vasiṣṭha gotra and that all the other gotras came into existence subsequently.

Kaśyapa had 21 wives who were:— Aditi, Diti, Danu, Ariṣṭā, Surasā, Khaśā, Surabhi, Vinatā, Tāmrā, Krodhavaśām Irā, Kadrū, Muni, Pulomā, Kālakā, Natā, Danāyus, Siṁhikā, Pradhā, Viśvā, and Kapital. Of these, the 13 wives, Aditi, Diti, Kālakā, Danāyus, Danu, Siṁhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, Muni and Kadrū, were the daughters of Dakṣa.

Of these the first wife Aditi had 12 sons. There 12 sons namely Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśa and Bhaga are called Ādityas (sons of Aditi). In the sixth Manvantara these 12 Ādityas belonged to the tribe known as Tuṣitas. (The present Manvantara is the seventh one). The 33 crores of Devas came into being from the twelve Ādityas.

The Daityas were born from Kaśyapa's second wife Diti. The chief Daityas are Hiraṇyakaśipu, Hiraṇyākṣa and Siṁhikā. All the other Daityas were born from them.

The Dānavas were the children of Danu, another wife of Kaśyapa. Dvimūrdhā, Śambara, Ayomukha, Śaṅkusiras, Kapila, Śaṅkara, Ekacakra, Mahābūhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparvā, Pulomā, and Vipracitti are the famous Dānavas. The other Dānavas were the children of the people mentioned above.

Another wife of Kaśyapa, Surabhi gave birth to Aja, Ekapād, Ahirbuddhnya, Tvaṣṭā and Rudra and also the Ekādaśa Rudras namely:— Hara, Bahurū[a. Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa, and Kapālī. Vinatā gave birth to Garuḍa and Kadrū was the mother of the nāgas. The Purāṇas proclaim that all living beings that we see in the world today, sprang from Kaśyapa's offsprings by his different wives. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Chapter 29; Viṣṇu Purāṇa, Part I, Chapters 15-21; Mahābhārata, Ādi Parva, Chapters 16 and 65 and Agni Purāṇa, Chapter 18).

The serpents (Nāgas) were born to Kadrū, one of the wives of Kaśyapa. Once Kadrū asked her children to hang down like hair from the tail of Uccaiśśravas. They refused to do so. Kadrū became angry and cursed them that they would be burnt alive at Janamejaya's Sarpa Sattra (snake-sacrifice). After the curse, the Nāgas became dangerously venomous. At this stage, Brahmā taught Kaśyapa the art of curing snake-poison to protect other creatures that might be bitten by the Nāgas. Cure of snake-bite in this world dates from that time.

Garuḍa is a mighty son of Kaśyapa by his wife Vinatā. Vinatā made a bet with her sister Kadrū. Kadrū won the bet. Vinatā became Kadrū's of this bondage Vinatā's son Garuḍa had to bring Amṛta from Devaloka and give in to Kadrū and her Nāga-sons. Garuḍa agreed and flew up to Heaven to fetch Amṛta.

On the way, he visited his father Kaśyapa who was performing penance on the Gandhamādana mountain. He asked him father to give him some food, as he was very hungry. Kaśyapa told him the following story:– "Long ago a sage named Vibhāvasu lived near this place. He and his younger brother named Supratīka began to quarrel over the sharing of their father's wealth. The elder brother transformed the younger brother into an elephant by a curse and the younger brother turned the elder into a tortoise by his curse. They are still living in yonder lake as elephant and tortoise and continue like enemies. If you eat both of them, you will be strong enough to fight against the Devas and get possession of Amṛta for yourself."

On hearing this, Garuḍa, went to the lake and caught the elephant and tortoise in his claws and flew up into the sky. The mountains began to tremble and a whirl-wind swept the Heaven when Garuḍa beat with his wings. He flew about here and there unable to find a convenient place to sit and enjoy his meal. On the way, his eye caught sight of a huge banyan tree spreading its branches far and wide, to a distance of 100 yojanas around it. When he perched on one of its branches with the elephant and tortoise, the branch broke and fell down. From that branch certain sages known as Bālakhiyas were hanging with their heads downwards. So, to prevent them from falling to the ground, Garuḍa lifted it in his beak and began to fly up again. Unable to find a suitable spot where he could deposit the branch with the sages, Garuḍa returned to his father again. At the request of Kaśyapa, the Bālakhilyas went to the Himālayas. He showed Garuḍa a vast, snowcled mountain on which he could deposit the broken branch he was carrying. Garuḍa flew to that mountain and ate up the elephant and tortoise and thus gained strength to fight with the Devas for Amṛta. After that he proceeded to Heaven.

In Cākṣuṣa Manvantara, the sage Sutapas performed a penance along with his wife Pṛśni for 12,000 years. Lord Viṣṇu appeared to them and asked what boon they wished to ask. They prayed that the Lord should take birth as their son. Viṣṇu granted their prayer and was born as their son.

In the next Manvantara (the period of Vaisvasvata Manu) Sutapas and Pṛśni were reborn as Kaśyapa and Aditi respectively. At that time also Mahāviṣṇu was born to Aditi as Vāmana. (See under Vāmana). In this birth, Kaśyapa had many other wives besides Aditi. Surasā was one of those wives. (Bhāgavata, 10th Skandha).

It was this Kaśyapa himself who was reborn as Vasudeva and Aditi became Devakī. Surasā was born as Rohiṇī, another wife. There is another reason for Kaśyapa and Aditi to take birth for the third time. Once Kaśyapa had prepared to perform a Yāga. All arrangements were complete. But the sacrificial cow alone was not available. Kaśyapa solved the problem by stealing a cow from Varuṇa's cattle-shed. Aditi and Surasā concealed it in the Āśrama. Enraged at the theft of his cow, Varuṇa complained to Brahmā. A curse was pronounced by Brahmā and Varuṇa that as a punishment for stealing and hiding to cow, Kaśyapa should be reborn as a cowherd and Aditi and Surasā should be reborn as the cowherd's wives. It was by this curse that Kaśyapa, Aditi and Surasā were reborn as Vasudeva Devakī and Rohiṇī respectively. (Devī Bhāgavata, 4th Skandha).

Paraśurāma performed a Yāga after exterminating all Kṣatriya Kings. At that Yāga he gifted all the lands he had conquered till then to Kaśyapa. In Mahābhārata, Araṇya Parva, Chapter 117, there is a reference to this gift.

After Paraśurāma went round the world eighteen times and exterminated the Kṣatriya Kings he performed a Yāga. At that Yāga he gave the whole earth as dakṣiṇā to Kaśyapa. After that, Kaśyapa drove away Paraśurāma from the earth to the south. Taking pity on Paraśurāma, the ocean gave him the region known as "Śūrpāraka". Kaśyapa seized Śūrpāraka also from Paraśurāma and gave it to Brāhmaṇas. Paraśurāma went to the forests after it. Later on, intermixture of castes took place in this region and anarchy prevailed there. At once time, Śūrpāraka sank down into Pātāla (lower world). Kaśyapa who saw this held the earth up, brought Kḷatriyas from the north and made them rulers of the country. (M. B. Śānti Parva, Chapter 49). This "Śūrpāraka" is believed to be Kerala.

(i) Kaśyapa arrived at the place of Arjuna's birth accompanied by other sages.
(ii) Kaśyapa flourished in Brahmā's assembly.
(iii) Once there was a dispute between Virocana, the son of Prahlāda and Sudhanvā, the son of Aṅgiras. It was Kaśyapa who settled this dispute.
(iv) Once Kaśyapa went on a pilgrimage in the company of Yudhiṣṭhira.
(v) Once Brahmā gifted the entire earth to Kaśyapa at a Yajña. Bhūmidevī. (Goddess of the earth) who was distressed at it, went to Pātāla and began to lament. At that time Kaśyapa propitiated the goddess by his austere penance.
(vi) After Paraśurāma had given the entire earth to Kaśyapa, Kaśyapa drove away Paraśurāma from the earth. Paraśurāma then shot an arrow into the sea and converted that portion of the sea into land.
(vii) When the war between Kauravas and Pāṇḍavas was in progress, Kaśyapa approached Droṇa and wanted him to bring the battle to a close.
(viii) Kaśyapa was also present with other sages at the time of Skanda's birth.
(ix) Kaśyapa once gave pieces of advice to Purūravas.
(x) In the 8th verse of Chapter 208 of Śānti Parva, in Mahābhārata, we find that Kaśyapa

had another name Ariṣṭanemi.

(xi) Kaśyapa once related to Bhīṣma, the story of Mahāviṣṇu's Varāvatāra. (Incarnation as Boar).

(xii) Bhāṣā Bhārata says that gingelly seeds were first introduced into this world from sage Kaśyapa's body.

(xiii) Kaśyapa explained to Vṛṣādarbhi, the evil of receiving pratigraha (presents).

(xiv) Kaśyapa once spoke to Arundhatī about the weakness of his body.

(xv) At another time, Agastya suspected that Kaśyapa had stolen his lotus. But Kaśyapa swore that he was innocent.

(xvi) In Bhāṣā Bhārata it is said that Kaśyapa was one of the Sapta Gurus (seven Preceptors) of Kubera. The other six Gurus were— Vasiṣṭha, Atri, Gautama, Bharadvāja, Viśvāmitra and Jamadagni. M. B. Anuśāsana Parva, Chapter 150).

(xvii) In Bhāgavata we see that Kaśyapa and other sages were instrumental in bringing about the destruction of Yadu Vaṁśa.

KAŚYAPA I (KAṆVA)

Two sages Kaśyapa and Kaśyapa are mentioned in the Purāṇas, and due to the close similarity in the names in some Purāṇas the two names are used one for the other. There is, therefore, considerable difficulty in distinguishing the one from the other and unerringly hitting upon the right person in certain contexts.

There is a very ancient sage the first cause or the original father of all living beings in the universe. He is described, in most of the Purāṇas, as the grandson of Brahmā and the son of Marīci. He was the husband of the original or first mothers of living beings, called Diti and Aditi. The interpretation that he was called Kaśyapa as he used to drink Kaśyam (liquor) is not founded on facts. No Purāṇa refers to him as a drunkard.

The sage called Kaśyapa was the foster father of Śakuntalā. The statement that he was called Kaśyapa as he was born in the dnyasty of Kaśyapa is also not correct. Kaṇva was not born in the dynasty of Kaśyapa. The genealogy of Kaśyapa is as follows:

Genealogy. Descended from Viṣṇu thus: Brahmā- Atri- Candra- Budha- Purūravas- Āyus- Nahuṣa- Yayāti- Puru- Janamejaya- Prācinvān- Pravīra- Namasyu- Vītabhaya- Śuṇḍu- Bahuvidha- Saṁyāti- Rahovādī- Raudrāśva- Matināra- Prītiratha- Medhātithi- Kaṇva (Kaśyapa).

Medhātithi was Kaṇva's father. (Śānti Parva, Chapter 208, Verse 27). According to the Agni Purāṇa a son called Kaṇva was born (Kaśyapa) to Medhātithi, son of King Prītiratha of the Puru dynasty. But, nothing about the family matters of Kaṇva is mentioned therein. In the Mahābhārata itself the name Kaśyapa is often used instead of Kaṇva.

From the above facts it may by understood that Kaṇva was born as a prince, and that later on, he became a sage. Moreover, the Agni Purāṇa says that Santurodha, the brother of Kaṇva's father, was the father of Duṣyanta. According to that Kaśyapa and Duṣyanta were the sons of brothers, Kaśyapa being that of the elder one. For the time being the above are the only reasonable inference, and the truth has to be found out by further researchers. But, one thing is certain according to the genealogy, that Kaśyapa was born twenty generations after Kaśyapa.

The story is told in the 2nd Skandha of Devī Bhāgavata and in the Ādi Parva of Bhārata that Takṣaka set out to bite King Parīkṣit and Kaśyapa to cure him of Takṣaka's poison, but that Takṣaka bribled Kaśyapa off his mission to save the King. But, the story as such is unfounded. It was Kaśyapa and not Kaśyapa whom Brahmā had taught the science of the treatment and cure of poison (see under Kaśyapa) and, therefore, it should be Kaśyapa whom Takṣaka bribed.

KAURAVA(S)

Those who were born in the family of the famous King Kuru. Descended in the following order from Viṣṇu:– Brahmā–Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti–Pūru–Janamejaya–Prācinvān–Pravīra–Namasyu–Vītabhaya–Śuṇḍu–Bahuvidha–Saṁyāti–Rohovādī–Raudrāśva–Matināra–Santurodha– Duṣyanta–Bharata–Suhotra–Suhotā–Gala–Garda–Suketu–Bṛhatkṣetra–Hasti–Ajamīḍha–Ṛkṣa--Saṁvaraṇa–Kuru. This is the genealogy of Kuru. From Kuru the genealogy continues as follows:– Jahnu–Suratha– Viḍūratha–Sārvabhauma–Jayatsena–Ravaya–Bhāvuka–Cakroddhata–Devātithi–Ṛkṣa–Bharata–Pratīca–Śantanu. Śantanu had two wives Gaṅgā and Satyavatī. Bhīṣma was born of Gaṅgā. Vyāsa was born to Satyabati before her marriage, from the hermit Parāśara. After the marriage, from Śantanu, two sons Citrāṅgada and Vicitravīrya were born to her. A Gandharva killed Citrāṅgada. Bhīṣma brought the three daughters of the King of Kāśī, Ambā, Ambikā and Ambālikā as wives of Vicitravīrya, but on the way knowing that Ambā was in love with the King of Śālva, she was sent back. Ambikā and Ambālikā became the wives of Vicitravīrya. Shortly Vicitravirya also died. With a view of continue the royal family, Satyavatī sent for Vyāsa, so that he might beget children of Ambikā and Ambālikā. At the time of coition Ambīkā closed her eyes to avoid seeing the uncouth face of Vyāsa. So she got as son Dhṛtarāṣṭra who was blind from birth. Seeing the ugly figure of Vyāsa Ambālikā turned pale and so the son born to her was pale in colour. He was called Pāṇḍu. From Dhṛtarāṣṭra, Duryodhana and his brothers were born and from Pāṇḍu were born the Pāṇḍavas. All members born in the family of Kuru were known as Kauravas. But later, the sons of Dhṛtarāṣṭra came to be known by the name 'Kauravas'.

(Duryodhana and his brothers). Dhṛtarāṣṭra married Gāndhārī the daughter of Subala the King of Gandhara. Once Vyāsa reached the palace weary with hunger and thirst. Gāndhārī gave Vyāsa food and drink. Vyāsa was pleased with her and told her that she might ask for any boon. She said that she wanted to get hundred sons from Dhṛtarāṣṭra. Vyāsa granted the boon. Gāndhārī became pregnant. Even after two years did not deliver. She heard that Kuntī, the wife of Pāṇḍu had given birth to a child. Gāndhārī became sad. She crushed her womb and gave birth to a lump of flesh. Understanding this, Vyāsa came there and cutting the lump into hundred and one pieces kept them in ghee pots. Advising Gāndhārī to keep the pots in secret, Vyāsa went to the Himālayas. The pots were broken at the proper time and hundred sons and a daughter came out. Besides them Dhṛtarāṣṭra had anothere son named Yuyutsu by a Vaiśya woman.

The hundred and one sons of Dhṛtarāṣṭra beginning with Duryodhana are the Kauravas. Duryodhana, Duśśāsana, Dussaha, Duśśala, Jalagandha, Sama, Saha, Vinda, Anuvinda, Durdharṣa, Subāhu, Duṣpradharṣaṇa, Durmarṣaṇa, Durmukha, Duṣkarṇa, Karṇa, Vikarṇa, Śala, Sattva, Sulocana, Citra, Upacitra, Citrākṣa, Cārucitra, Śarāsana, Durmada, Durvigāha, Vivitsu, Vikaṭānana, Ūrṇanābha, Sunābha, Nanda, Upananda, Citrabāṇa, Citravarmā, Suvarmā, Durvimoca, Ayobāhu, Mahābāhu, Citrāṅga, Citrakuṇḍala, Bhīmavega, Bhīmabala, Vālaki, Balavardhana, Ugrāyudha, Suṣeṇa, Kuṇḍadhāra, Mahodara, Citrāyudha, Niṣaṅgī, Pāśī Vṛndāraka, Dṛḍhavarmā, Dṛḍhakṣatra, Somakīrti, Anūdara, Dṛḍhasandha, Jarāsandha, Satyasandha, Sadāsuvāk, Ugraśravas, Ugrasena, Senānī, Duṣparājaya, Aparājita, Kuṇḍaśāyī, Viśālākṣa, Durādhāra, Dṛḍhahasta, Suhasta, Vātavega, Suvarcas, Ādityaketu, Bahyāsī, Nāgadatta, Ugraśāyī, Kavacī, Krathana Kuṇḍī, Bhīmavikrama, Dhanurdhara, Vīrabāhu, Alolupa, Abhaya, Dṛḍhakarman, Dṛḍharathāśraya, Anādhṛṣya, Kuṇḍabhedī, Virāvī, Citrakuṇḍala, Pramatha, Aparamāthin, Dīrgharoman, Suvīryavān, Dīrghabāhu, Suvarmā, Kāñcanadhvaja, Kuṇḍāśin, Virajas, and Yuyutsu. Duśśalā (daughter). (Mahābhārata, Ādi Parva, Chapters 67 and 117). (For further details about the Kauravas see under Duryodhana and Duśśāsana).

KAUŚIKA I

While the Pāṇḍavas were leading forest life, the hermit Mārkaṇḍeya told the story of a noble Brahmin named Kauśika, to Dharmaputra. Once this Brahmin sat under a tree and performed penance. A small crane which sat on a branch of the tree passed excreta on the head of the Brahmin. He became angry and looked at the bird. Instantly the bird was reduced to ashes. The Brahmin sincerely repented and went to the countryside to live on alms. Once he reached the house of a Brahmin. The wife of the Brahmin came to the door and requested him to wait a bit. Immediately her husband arrived, and she, being engaged in looking after the needs of here husband forgot the Brahmin Kauśika, who became angry and spoke cruel words to her. She argued that the noblest deed was looking after one's husband and that it was not meet and right for Brahmins to get angry. She advised Kauśika to go to Mithilāpurī and to receive advice from the famous Dharmavyādha. Kauśika repended his rash nature, went to Dharmavyādha and received advice from him. He returned home and lived peacefully with his parents.

KAUŚIKA II

A king of the Puru dynasty. Kapila was has father and Gṛpsapati was his brother. The four castes Brahmāṇa, Kṣatriya, Vaiśya and Śūdra originated from Gṛtsapati. (Agni Purāṇa, Chapter 278).

KAUŚIKA III

A hermit. This ancient hermit lived in Kurukṣetra. His sons Svasṛpa, Krodhana, Hiṁsra, Piśuna, Kavi, Vāgduṣṭa, and Pitṛvarttī lived with hermit Garga for learing under him. Their names indicated their character. This father died. The sons were in poverty. At this time rain ceased altogether. Garga asked his disciples to take his milch cow to the forest for grazing. Owing to hunger the brothers decided to kill and eat the cow. But the youngest said: 'If you are on killing the cow, we had better make use of it as an offering to the Manas, and no sin will visit us."

All agreed to this and Pitṛvarttī killed the cow and began the sacrifice. Two elder brothers were employed in worshipping the gods and three were detailed to give offerings to the manes. One was asked to be guest. Pitṛvarttī was the sacrificer. Remembring the ancestors with reverence he began the sacrifice in accordance with the rites. Thus, the seven hermits ate the cow and told Garga that the cow was caught by a tiger.

In due course the seven of them died, and took rebirth as rude low-caste people in Dāśapura. Because of the sacrifice and offerings to the Manes they had the remembrance of their previous birth. So they feared god and took fast and vow at a holy bath and in the presence of a multitude cast off their lives and were born again as animals in Kālañjara hills. Because of their abstinence due to knowledge they cast off their lives by Prapatana (jumping down from the top of the mountain) and were born again as Ruddy geese, in the Mānasasaras when their names were Sumanas, Kasuma, Vasu, Citradarśī, Sudarśī, Jñātā and Jñānapāraga–names conforming to their character. The seven brothers became pure and sinless by their union with God the Supreme Spirit. But three of them fell out of the union because of their desire. They saw the plesurable life led by Aṇuha the King of Pāñcāla who was immensely wealthy with many beautiful wives. At the sight of this one of the geese–the Brahmin Pitṛvarttī, who performed the sacrifice of offering to the Manas because of his love for his father–wished to become a king. Seeing the two wealthy ministers who led luxurious lives, two of the ruddy geese wanted to become ministers. Accordingly Pitṛvartti was born Brahmādatta the son of Vaibhrāja and the other two as sons of ministers with names Puṇḍarīka and Subālaka. Brahmādatta was anoined as King of Pancala in the great city of Kāmpilya. That King was mighty, loving his father well, always desirous of giving offerings to Manes and harmonious with God, having the ability to read the hearts of every living being. He married Sannati the daughter of Sudeva. The woman in her previous birth was the cow of Garga. As this cow was used as offering to the Manas she got rebirth as a religious-minded woman and became the queen of Brahmādatta, who ruled over the kingdom well for a long time.

Once the king and the queen were walking in the garden when they saw two ants which were quarrelling with each other. They were husband and wife. After a time the quarrel ended and they grew more loving than before and the she-ant pressed closely against her husband. Brahmādatta hearing their conversation stood smiling. He could understand the language of every living being because of the merits of his previous births. When the King smiled his wife asked him for the reason. He described to his wife the quarrel of the ant-couple. The queen did not believe his words. She thought that the King had been making fun of her. She asked him how he learned the language of birds and beats. But the king not give an answer and he became thoughtful. The remaining four of the ruddy geese took rebirth as the sons of poor Brahmin in the same city of Kāmpilya. They had the remembrance of previous births. Their names were Dhṛtimān, Sarvadarśī, Vidyācandra and Tapodhika, names befitting their character. They decided to perform severe penance to attain character. They decided to perform severe penance to attain Supreme bliss, and were about to get away from the house when their father, the poor Brahmin cried bitterly, being helpless. They taught their father the following poem and advised him to recite the poem before the king the next morning, in order to get plenty of wealth.

Noble Brahmins in Kurukṣetra
The seven foresters in Dāśapura
Deer in Kālañjara and in Mānasa
Ruddy geese, the same now are men.

Brahmādatta who was not able to give answer to the question of his wife, was about to go out from the palace for a walk with his wife and ministers, when the old Brahmin made his appearance and recited the poem taught by his sons, to the king. When the king heard the stanza he remembered the previous births and fainted and fell down. The two ministers, Subālaka son of Bābhravya the author of the science of love and Puṇḍarīka son of Pāñcāla the author of the science of medicine and treatment, also remembered about their previous births and fell down with grief. The three of them lamented about their fall from the union with the Supreme Spirit. Brahmādatta gave that old Brahmin plenty of wealth and villages and sent him away content. After anointing his son Viṣvaksena as King, Brahmādatta and his retinue went to Mānasasaras for penance. For a while they lived in the forest engaged in penance and then cast off their lives and entered the world of Supreme bliss (Padma Purāṇa, Part 3, Chapter 10).

KĀVYAMĀTĀ

Mother of Sūkra, the preceptor of the Daityas. Kāvyamātā possessed extraordinary powers of penance. In the Devī Bhāgavata the following story is given; how she cursed Viṣṇu and how she made Viṣṇu and Indra powerless.

Once a fierce war was fought by the Devas and the Asuras in which the latter got defeated, and they sought the help of Śukrācārya. But, as the Devas enjoyed the support of Viṣṇu, Śukra could not do anything for the Asuras, and he therefore advised them to get on somehow or other for sometime. After that Śukra went to Kailāsa and performed penance, hanging head downwards, for a thousand years to secure rare and exceptional mantras. During this period the Devas again attacked the Asuras, who ran up to Kāvyamātā for succour, and she, by one glance, sent the Devas to long sleep. She reduced Viṣṇu and Indra also to a state of paralysis. Then Viṣṇu meditated upon the Sudarśana Cakra, which arrived immediately and with the Cakra he cut off Kāvyamātā's head. Sage of Bhṛgu then appeared on the scene and brought back Kāvyamātā to life, and she, in furious rage cursed that Viṣṇu should take many births. As a result of the curse Mahāviṣṇu had to incarnate himself on earth many times. (Devī Bhāgavata, 4th Skandha).

KAVYAVĀHA

A group of Pitṛs. The Devī Bhāgavata, Skandhas 11 and 15 state that the this group of Pitṛs were born from the drops of sweat which came out of the bodies of Dakṣa and others when they were fascinated by the charm of *Sandhyā*, the spiritual daughter of Brahmā.

KERALA

A small country lying in the south-west corner of India. From the Purāṇas it could be understood that this country lying to the south of Gokarṇa up to Cape Comorin and to the west of Western Ghats had a very ancient history and civilization of its own.

There are two statements, slightly different from each other, in the Purāṇas, about the origin of Kerala.

For performing the funeral ceremony of the sons of Sagara who ashes were lying in Pātāla (Nether world), Bhagīratha performed penance and brought the heavenly river Gaṅgā to the earth. (See under Gaṅgā). The river fell in North India and flowed in torrents to the sea and the surrounding regions were submerged in water. Among the places submerged, there was the important holy place and Bath of Kokarṇa also, lying on the west coast of India. Those hermits who lived in the vicinity of the temple at Gokarṇa, escaped from the flood and went to Mahendragiri and informed Parasurma of the calamity of the flood. Parasurama went with them to the sea-shore. Varuṇa did not make his appearance. The angry Parasurama stood in deep meditation for a little while. The weapons came to his hands. Varuṇa was filled with fear and he insantly appeared before Parasurama, who asked him to release the land swallowed by the sea. Varuṇa agreed. Parasurama sent his bow and arrow back to the sky. Then he took a winnowing basket (Śūrpa) and threw it at the sea. The sea retreated from the place up to the spot where the winnowing basket fell, and the portion of land including Gokarṇa which had been swallowed by sea was recovered. This land is called Kerala, which is known by the name 'Śūrpāraka' also. (Brahmāṇḍa Purāṇa, Chapters 90 and 99).

Parasurama went round the world eighteen times and killed all the Kṣatriya kings. After that he performed the sacrifice of Aśvamedha (horse sacrifice). In the sacrifice he gave all the lands as alms to Brahmins. Kaśyapa received all the lands for the Brahmins. After that he requested Parasurama to vacate the land. Accodingly Parasurama created new land by shooting an arrow at the sea, for his own use. "At the words of Kaśyapa, he made the sea retreat by shooting an arrow, thereby creating dry land." This land was Kerala.

The ancient sages of the Purāṇas have grouped the worlds into three, the Svarga (heaven), Bhūmi (the earth) and the Pātāla (the nether world). The three worlds taken as a whole were divided into fourteen worlds. It does not appear that this grouping was merely imaginary. A keen observation of the Purāṇas would lead one to infer that the Himālayan plateau was considered as Devaloka-Svarga (heaven), the planes between the Himālaya and the Vindhya as Bhūloka (the earth) and the region to the south of the Vindhya as Pātāla (the nether world), by the ancient people of India. The seven worlds of Pātāla such as Atala, Vitala, Sutala, Tlātala, Mahātala, Rasātala and Pātāla might have been seven countries in this region. The following description which occurs in Devī Bhāgavata, Skandha 8, would substantiate this inference.

"Pātāla is below the earth. This Pātāla is a group of seven worlds one below the other, with names, Atala, Vitala, Sutala, Talātala, Rosātala, and Mahātala. In all those worlds, there are several beautiful cities and ses, palaces and castles, parks, gardens, open temples halls, natural arbours etc. made by Maya. There the Asuras, the Dānavas (a class of Asurasā-demons) Nāgas (serpents) and others, with their families, happiness and comfort. Chirping birds, pigeons, rots, docile parrots etc. always play there with their separable mates. Trees bearing sweet fruits, plants vered with fragrant flows, arbours with creepers owing thick, beautiful houses floored with white arble, and so many other things giving pleasure and imfort are seen there in plenty. In these things the Pātāla surpasses heaven. Daityas, Dānavas and the Nāgas (the Asuras and the serpents) are the dwellers these worlds. They lead a happy and pleasant life with their families enjoying all sorts of comfort and luxury." Pātāla, one of the seven divisions of the world is described as follows:

This is the region of the Nāgas (the serpents). At the out-place of this region there is a particular place having an area of thirty thousand Yojanas. Viṣṇu Kalā who has the attribute of 'tāmasa' (darkness) lives there under the name 'Ananta'. The real Ananta or Ādiśeṣa as the radiant embodiment of this Kalā. The daughters of the Nāga Kings are of fair complexion and very beautiful, with clean body. They use perfumeries such as sandalwood, aloewood, saffron, etc."

In this description, the words Daityas, Nāgas, Ananta, Sandalwood, allowed etc. and the mention of natural beauty should be paid particular attention to. From the Rāmāyaṇa we can understand that the Āryas referred to the Drāviḍas as Asuras. Rākṣasas (Giants) etc. History says that the Nāgas were the early inhabitants of Kerala. The ancient word 'Ananta' denotes Trivandrum (Tiru-Puraṁ). The temple of Śrī Padmanābha at Trivandrum answers to this description. The perfumeries such as sandalwood, hallowed (cidar) etc. are the wealth of Kerala. On the whole the description of Pātāla fits well with that of Kerala. So it is not wrong to infer that the description of Pātāla in the Purāṇas is entirely about Kerala in all its aspects.

From the portions of Purāṇas given below it could be ascertained that Kerala has an independence of its own from the very ancient days.

(1) Among the kings who attended the Svayaṁvara (marriage) of Śaśikalā, the daughter of the King of Kāśī, such as, the King of Kuru, King of Mādra, King of Sindhu, King of Pāñcāla, Kings of Karṇāṭaka, Cola and Vidarbha, there was the King lf Kerala also. (Devī Bhāgavata, Skandha 3).

(2) When describing the various places in the Southern part of Bharata, names such as Dramiḍa, Kerala, Mūṣika, Karṇāṭaka etc. occur in the Mahābhārata. So it is to be understood that when Vyāsa wrote Bhārata, there was the kingdom of Kerala and that it was separate from the country of Drāviḍa. (M. B. Bhīṣma Parva, Chapter 9).

(3) "Kārtavīryārjuna took his majestic seat in the midst of Cola, Kerala, Pāṇḍya and other kings of the countries under the sea, who were standing round him to pay homaged to him." (Brahmāṇḍa Purāṇa, Chapter 54).

(4) It is mentioned in Agni Purāṇa, Chapter 277, that a King named Gāndhāra was born in the dynasty of Turvasu the brother of Yadu, and that from Gāndhāra were born the powerful families of the Gāndhāras the Keralas, the Colas, the Pāṇḍyas and the Kolas.

(5) In Mahābhārata, Ādi Parva, Chapter 175, it is mentioned that the people of Kerala were considered as barbarians by the North Indians.

(6) In Bhāgavata, Skandha 10, it is mentioned that the kings of Cola, Pāṇḍya and Kerala, from South India, had reached the capital city of Vidarbha to take part in the Svayaṁvara (marriage) of Rukmiṇī.

(7) Mention is made in Mahābhārata, Vana Parva, Chapter 254, Stanza 15, that in his conquest of the countries, Karṇa had conquered Kerala also.

(8) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, that Sahadeva, one of the Pāṇḍavas, conquered the Keralas and the Kerakas. It may be noted that the Kerakas are different from Keralas.

(9) Vālmīki mentions the countries which could be seen by the monkeys who were sent to

the South by Sugrīva to search for Sītā.

Nadīṁ Godāvarīṁ caiva
Sarvamevānupśyata/
Tathaivāndhrān ca Pauṇḍrān ca
Colān Pāṇḍyān ca Keralān.//

"You could see the river Godāvarī and beyond it the countries of Āndhra, Pauṇḍra and Kerala."

This is a proof of the primitiveness of Kerala.

(10) The King of Kerala had given Yudhiṣṭhira, as presents, sandalwood, pearls, Lapis Lazuli etc. (M. B. Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 51).

KETAKĪ

(A flower). [Pandarnus odoratissimus]

Though Ketakī is a flower which had been worn on Śiva's head, it is not worshipped for the following reason.

In Satyayuga Mahāviṣṇu performed intense penance on the Śveta island for the attainment of eternal happiness. Brahmā also performed penance at a beautiful place for the annihilation of desires. During their *tapas* Viṣṇu and Brahmā, for a rest, left their seats and walked about in the forest when they met each other. There arose a controversy between them about their respective greatness when Śiva, in the form of a Liṅga, appeared between the two contestants and told them that he, who first found out his (Śiva's) head or feet was greater than the other. Accordingly Viṣṇu went down and Brahmā went up on a tour of enquiry.

Though Viṣṇu went down deeper and deeper for a long time to find out Śiva's feet he failed in the attempt and so returned and sat at the place whence he started for the search. Brahmā went up a very long distance when he saw a Ketakī flower falling down from the sky. He took the flower in his hands and went to Viṣṇu and told him that he had found out Śiva's head and showed the Ketakī flower as proof of his discovery claiming that it was taken from Śiva's head. But Viṣṇu did not believe Brahmā and asked the Ketakī flower to bear witness to Brahmā's claim. The flower gave false evidence in favour of Brahmā. Śiva got angry at this false evidence of Ketakī and cursed it. The Ketakī lost its place among the best flowers from that day onwards.

KHAṆḌAPARAŚU

Śiva. A story occurs in Mahābhārata stating how Śiva got this name. The famous Dakṣayāga (sacrifice performed by Dakṣa) was performed at a time when the Nara Nānāyaṇas were engaged in penance in Badaryāśrama. Dakṣa did not invite his son-in-low Śiva. The angry Śiva sent his trident against Dakṣa. The trident destroyed the sacrifice of Dakṣa and then flew against the brest of Nārāyaṇa who was sitting in penance in Badaryāśrama. By the power of the trident the hair of Nārāyaṇa became of muñja (a grass) colour. From that day onwards Nānāyaṇa came to be known by the name Muñjakeśa. By a sound "hum", the hermit Nānāyaṇa deviated the trident, which reached the hands of Śiva, who got angry and approached Nānāyaṇa to kill him. Nara, who was close by took an arrow and reciting spells over it, released it to kill

Śiva. Immediately the arrow changed to an axe. Śiva broke the axe. After this the axe became the weapon of Śiva. In Mahābhārata Śānti Parva, Chapter 49, Stanza 33, it is mentioned that this axe was given to Parasurama the disciple of Śiva. Thenceforward Śiva got the name Khaṇḍaparaśu.

KHĀṆḌAVADĀHA

Long age a King named Śvetakī began to perform a sacrifice of duration of 100 years. Many Brahmins took part in the sacrifice as priests conducting the rituals and ceremonies. These Brahmin priests began to depart after a few years turning blind due to the smoke coming out of the sacrificial fire. Thus, the sacrifice was stopped for want of priests. Śvetakī was grieved at this and performed penance to Śiva for getting a priest. Śiva appeared before him and pointed out hermit Durvasas as the priest. Śvetakī recommanced the sacrifice and under the supervision of Durvasas the sacrifice was completed. But Fire god caught dysentery due to the continuous eating of oblations offered in the sacrificial fire for a long period. His face became pale, body became lean, and he had no taste for food. At last Fire-God went to Brahmā and complained about his disease. Brahmā said that in the forest of Khāṇḍava there lived so many creatures which were enemies of the *devas* (gods) and that by eating their fat the disease of Agni would be cured. Accordingly Agni came to the Khāṇḍava forest.

The serpent Takṣaka, a friend of Indra, lived in this forest with his wife and children. Indra knew that Agni had come to burn the Khāṇḍava forest and resolved to save Takṣaka at any cost. When Agni (fire) began to catch the forest, Indra had already begun rain. So it was not possible for Agni to consume the forest. Agni tried seven times of consume the forest and in all these seven attempts he failed. Agni again approached Brahmā, who told him that the Nara-Nānāyaṇas would take birth in the earth as Kṛṣṇa and Arjuna and that at that time it would be possible for fire to consume the forest Khāṇḍava.

While the Pāṇḍavas were living in Indraprastha, once the hot season became so unbearable that Arjuna took Kṛṣṇa with him and went to the forest of Khāṇḍava. While they were playing in the river Yamunā with their wives Agni came there in the guise of an old Brahmin and told them all that had happened and requested their help for eating the Khāṇḍava forest. Kṛṣṇa and Arjuna promised to help him in this affair.

For the time being Kṛṣṇa and Arjuna were not having sufficient weapons. Agni (fire-god) thought of Varuṇa (the God of water) who instantly appeared. At the request of Agni Varuṇa gave Arjuna the famous bow 'Candradhnus' (Gāṇḍīva), a quiver which would never become empty of arrows and a chariot having a flag with the sign of monkey and to Śrī Kṛṣṇa the weapon of the discus. Varuṇa gave four white horses also with gold chains round their necks for drawing the chariot of Arjuna. With these weapons Kṛṣṇa and Arjuna got ready to help Agni. Śrī Kṛṣṇa became the charioteer of Arjuna.

When Kṛṣṇa and Arjuna stood ready Agni began to consume the forest. Kṛṣṇa and Arjuna guarded the boundaries of the forest so that the inmates of the forest might not escape. The living creatures ran hither and thither finding no way to escape. Many died of suffocation. At that time the hermits who were dwellers of that forest ran to Indra and informed him of the great calamity. Indra instantly got ready to fight and save the forest. He covered the whole of the sky with clouds and a heavy rain was showered on the forest. Arjuna created a covering of arrows like an umbrella over the fire and saved him from the rain.

At this particular time Takṣaka had been away at Kurukṣetra. Aśvasena the son of Takṣaka was writhing with heat and pain. Seeing this his mother (wife of Takṣaka) swallowed him from tail to head. Then she ran to the boundary to throw the child into the outer region. Seeing this Arjuna got angry and cut at the head of Aśvasena. But at the nick of time Indra sent a storm and made Arjuna swoon and Aśvasena was saved. So Arjuna became furious and began to cut down every creature he saw. Arjuna, Kṛṣṇa and Agni together cursed Aśvasena that he would get refuge nowhere.

Aśvasena kept up his hatred of Arjuna. In the Bhārata battle, Aśvasena got on an arrow sent by Karṇa at Arjuna and knocked off the crown of Arjuna and returned. But due to the curse Karṇa did not receive him back.

The serpents and hawks confronted Arjuna, who cut off their heads. Kṛṣṇa killed the Asuras with the weapon discus. Indra came to the battle field riding on his elephant Airāvata. Kāla (Time), Kubera, Skanda, Aśvinīdevas and all the other Devas (gods), and Asuras (demons) helped Indra in the fight. But Kṛṣṇa and Arjuna came out victorious.

Meanwhile Kṛṣṇa and Arjuna called Indra and told him who they were and informed him that Takṣaka had gone to Kurukṣetra. Hearing this Indra blessed Kṛṣṇa and Arjuna and retreated from the battlefield. Agni began to consume the forest more vigorously than before. Because of the unbearable heat, Maya, the architect of the Asuras, came out of the house of Takṣaka and ran to Kṛṣṇa and Arjuna and entreated them to save him. Accordingly Arjuna saved him from the fire.

In that forest a hermit named Mandapāla had erected his hermitage and lived there performing penance. He died and went to the world of ancestors. But there, the hermit did not attain any fruit of the penance he had performed. The hermit asked the Devas for the reason. They replied that it was because the hermit had no sons. The hermit came to the forest again to marry and beget sons. Mandapāla married a bird called Jaritā. Four sons named Jaritāri, Sāriṣṛkka, Stambamitra and Droṇa, were born to them. After this Mandapāla left Jaritā and her sons and went after another woman Lapitā.

Features were not yet grown on the body of Jaritā's four sons. The burning of the forest began before it. Jaritā and her sons were in a sorry plight. The mother could fly. But she did not think of leaving her young ones in danger. She decided to die in the fire folding the young ones under her wings. But her sons did not agree to it. They entreated her to fly away. Thus, moments of tears passed by. At last Jaritā told them crying, "There is the hole of a rat closeby. The rat had been taken away by a kite. I will take you to that hole and close it. Then I shall go away and return when the fire is abated."

But the young ones did not agree to this. They loved to be killed by fire, rather than to be killed by rat. Finally at their request Jaritā flew away.

Mandapāla thought of his sons. He separated from Lapitā, and came to Agni and requested him to save his sons and Jaritā, Agni consumed the forest and neared the birds. The young birds requested Agni to save them. Agni Deva save them. Mandapāla and Jaritā returned. That family lived for a long time in joy and happiness and finally attained the world of the gods.

Agni returned to heaven after the burning of the forest of Khāṇḍava.

KHĀṆḌIKYA

A Kṣatriya King. Keśidhvaja was the son of his paternal uncle. Both had learned well the ways of union with the divine life. Khāṇḍikya had become an expert in Karmayoga (the path of action) for becoming one with the divine life whereas Keśidhvaja tried to achieve oneness with divine life by Jñāna Yoga (the path of knowledge or spiritual attainment). Each desired to subdue the other. Consequently Khāṇḍikya lost his kingdom and had to live in a forest with his priest and minister. (Bhāgavata, Skandhas 9 and 13).

Keśidhvaja who tried the path of knowledge to attain Absolution performed several sacrifices for that purpose and cut himself asunder from the bonds of action. Once, while he was performing a sacrifice, a tiger came to the place of sacrifice and killed the sacrificial cow. Then Keśidhvaja asked the priests who where conducting the sacrifice, what the atonement was for the death of the sacrificial. cow. The priests sent the king to the hermit Keśeru, who sent the king to the hermit Bhṛgu. Hermit Bhṛgu in his turn sent the king to the hermit Śunaka. But the matter did not end there. The hermit Śunaka could not dictate the atonement for the death of the sacrificial cow. So he sent the king to Khāṇḍikya who was living in the forest. The moment Khāṇḍikya saw Keśidhvaja he stood ready to kill him. But Keśidhvaja revealed everything to Khāṇḍikya, When he understood the situation Khāṇḍikya told him with sincerity the rites given in the Śāstras (Vedāṅgas) to atone the death of the sacrificial cow.

Keśidhvaja returned and completed the sacrifice. The one item of 'gift to the teacher' alone remained. So Keśīdhvaja came to the forest again. Khāṇḍikya raised the sword to cut him. Keśidhvaja said that he had come to give Gurudaksina to the teacher. Khāṇḍikya repented his rashness and requested Keśidhvaja to tell him the ways of cutting himself asunder from the bonds of sorrow and grief. Keśidhvaja advised him the ways to obtain eternal bliss. Nārada Purāṇa).

KHARA I

A giant (Rākṣasa). Khara and Atikāya were the rebirths of Madhu and Kaiṭabha. For details see under Kaiṭabha and Atikāya.

Mahābhārata mentions as follows about the birth of this giant: –Viśravas was born from Pulastya the son of Brahmā. Kubera was born from Viśravas. Kubera ruled over Laṇka. Viśravas who had no one to help him once looked with anger at Kubera, who, understanding the wish of his father gave him three giantesses named Puṣpotkaṭā, Rākā and Mālinī as attendants. They attended on him faithfully and Viśravas was pleased with them. To Viśravas two sons named Rāvaṇa and Kumbhakarṇa were born by Puṣpotaṭā, Vibhīṣaṇa was born by Mālinī and the twin sister and brother Śūpaṇakhā and Khara were born by Rākā. By and by Khara became a famous archer. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa performed penance to obtain boons and Khara and Śūrpaṇakhā stayed with them to serve them.

While Śrī Rāma, Sīta and Lakṣmaṇa were staying in the forest of Daṇḍakāraṇya Śūrpaṇakhā the sister of Khara came there once and tried to get one of the brothers Śrī Rāma and Lakṣmaṇa as her husband. Lakṣmaṇa cut off her nose and ears. She went to Khara, Dūṣaṇa and Triśiras and lamented before them. The three of them immediately started with an army of fourteen thousand giants and fought with Rāma and Lakṣmaṇa, who killed every one of them.

KĪCAKA

Brother-in-law of Mātsya, king of Virāṭa and son of Kekaya, king of the Sūtas.

To Kekaya, king of the Sūtas was born of queen Mālavī, Kīcaka and other 105 sons younger to him called Upa-Kīcakas. Their only sister was called Sudeṣṇā, (Bhārata, Southern text, page 1898). Kīcaka and Upa-Kīcakas took their birth from an aspect of Bāṇa, the eldest of the Asuras known as the Kālakeyas. (See Bhārata, page 189). Mātsya, the Virāṭa king wedded Sudeṣṇā; and from that day onwards, the brothers too lived in the Virāṭa palace. Kīcaka was the chieftain of Virāṭa's army, and he had, many a time, defeated in war King Suśarman of Trigarta.

During their life incognito, the Pāṇḍavas lived in the Virāṭa palace after taking up various jobs. Pāñcālī, under the assumed name Mālinī, served Sudeṣṇā and her daughter Uttarā as their chaperon. Kīcaka fell in love with Pāñcālī at first sight. But, Pāñcālī resisted all his advances. Then, he sought the help of his sister Sudesna to bring round Pāñcālī to him somehow. Sudeṣṇā asked Kīcaka to be ready on the New Moon day with liquor and rice and promised to send Mālinī (Pāñcālī) to him. Ordered by Sudeṣṇā, she went to Kīcaka with his plate of food much against her will. Kīcaka caught hold of her, but she ran when the former caught her by the hair, felled her on the floor and kicked her. A Rākṣasa, who was deputed for Pāñcālī's security appeared on the scene in a trice and felled Kīcaka.

The very same night with tears in her eyes, Pāñcālī told Bhīṣma all about the indecent behaviour. He asked Pāñcālī to invite Kīcaka to a secret meeting at a specified place the next night, and promised her that he would remain concealed there and kill Kīcaka. Accordingly Bhīma concealed himself the next night in the dancing hall and, as requested by Pāñcālī, Kīcaka came to the hall at midnight to spend a few hours with Pāñcālī. Bhīma was lying there on a cot, and Kīcaka, mistaking for Pāñcālī kissed him. Bhīma caught him in his iron grips and crushed him to death. The next morning, it was the fate of Kīcaka's brothers to lament over his death. The story also was spread that Kīcaka was killed by some Gandharva, the husband of Pāñcālī.

The Upa-Kīcakas removed the dead body of their brother to the burning ghat. Proclaiming that Pāñcālī, who was responsible for the death of their brother would also be burnt to death on the same pyre, the Upa-Kīcakas forcibly took her with them. Hearing the heart-rending cries of Pāñcālī Bhīma rushed to the spot and killed all the Upa-Kīcakas and saved Pāñcālī from death. In the presence of the Virāṭa king the cremation of Kīcaka and the Upa-Kīcakas took place.

KILI (PARROT)

About the origin of Kilis (parrots) the following is stated in Canto 14, Araṇya Kāṇḍa of the Rāmāyaṇa.

Kaśyapa, the grandson of Brahmā and son of Marīci married the eight daughters of Dakṣaprajāpati, one of them being called Tāmrā. Tāmrā had five daughters called Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Śukas or Killis (parrots) are the offsprings of Śukī.

Lord Śiva agreed to beget a son to kill Tārakāsura, at the request of the Devas. The coitus between Śiva and Parvatī for the purpose did not end even after a hundred years. Due to the pressure of the process the whole world shook, and when the world appeared to get destroyed the Devas asked Agnideva to persuade Śiva to stop. But, afraid of approaching Śiva Agni ran off and hid himself in the ocean. The Devas followed him, and animals in the water which were burning with the heat of Agni, told the Devas that Agni was hiding in the sea. But, Agni cursed them all to dumbness, and leaving the ocean hid himself on amount Mandara. The parrots revealed this secret, when Agni cursed them also and made their tongues fold inwards. The Devas and the parrots requested for redemption from the curse. Redemption was granted thus: "Through the tongue be turned inwards your sound will be melodious. Just like the voice of a child your (parrots) sound also will be sweet and wonderful."

From that day onwards parrots began talking and singing. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 6 and Anuśāsana Parva, Chapter 85).

KIMPURUṢA

A King called Agnīdhra was born in the dynasty of Priyavrata, son of Manu. He became lord of the Jambū island, and married an apsarā woman named Pūrvacitti. To them were born nine sons called Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kalva, Bhadrāśva and Ketumāla. Agnīdhra partitioned the kingdom among the nine sons. The land Kimpuruṣa ruled over was known as Kimpuruṣa or Kimpuruṣavarṣa. It lay to the south of Hemakūṭa mountain. It was here that Hanūmān spent his last days worshipping Śrī Rāma.

"The son of the wind God (Hanūmān) lives in the country called Kimpuruṣavarṣa in the worship of Śrī Rāma." (Bhāgavata, 5th Skandha).

According to the Sabhā Parva (Chapter 23, Verses 1, 2) Kimpuruṣavarṣa guarded by the sons of Druma is situated to the north of the Himālayas facing the Dhavala mountain, and this country was once conquered by Arjuna.

KĪRTISENĀ

A heroine who has firmly established her reputation in Sanskrit literature. An exceptionally good woman, Kīrtisenā was the daughter of a merchant called Dhanapāla in Pāṭalīputra, and was married by another merchant called Devasena. Once Devasena left the country for purposes of trade, and during his absence from home the mother-in-low of Kīrtisenā shut her up in a dark room. But, with the help of an iron rod, which fortunately came to here hands she made a hole in the room at night, and through it escaped from captivity. Hungry and thirsty, Kīrtisenā travelled a long distance in the forest, and at night climbed a tree and rested thereon. Presently a Rākṣasa woman with her children came to the foot of the tree.

During this period the King of Vasudattapura was suffering from pain in the head because a bug entered his ear and multiplied there in numbers. All the physicians gave up the case as incurable. But, the Rākṣasī at the foot of the tree advised the following cure for the King's illness to her children:– "Anoint the King's head with ghee and make him lie in the sun at noon. After that insert a small tube into his ear, and keep the other end of the tube in a pot full of water. Then the bugs will come out from the ear into the water, and the King will be cured of his illness.

Kīrtisenā, who head this medical advice from her seat on top of the tree disguised herself as a physician, went to the palace and cured the king of his troubles. In here disguise, she continued to live in the palace as a friend of the king. Shortly, her husband Devasena, came there and they were happily reunited. The king gave them costly presents. (Kathāsaritsāgara, Madana-mañjukālambaka, Taraṅga 3).

KIṢKINDHĀ

An ancient kingdom of the monkeys in South India. This kingdom is mentioned both in the Rāmāyaṇa and the Mahābhārata.

During the Rāmāyaṇa period a monkey king called Ṛkṣarāja was the ruler of Kiṣkindhā. He was childless.

Once upon a time a son called Bāli was born to Aruṇīdevī by Indra, and another son called Sugrīva was born to her by Sūrya. (See under Aruṇa). Both the boys were brought up in the Āśrama of sage Gautama. When they grew up, Indra handed them over to Ṛkṣarāja, and thus Bāli and Sugrīva came to Kiṣkindhā. After the death of Ṛkṣarāja, Bāli became King of Kiṣkindhā and Sugrīva lived in the service of his brother. At that time there was a very mighty Asura called Dundubhi. Finding no one fit to fight with, he challenged Varuṇa. Varuṇa directed him to Himavān, whose peaks he rent asunder, and played with. Then Himavān told Dundubhi that he was of a peaceful nature and that Bāli would be a match for him (Dundubhi). Accordingly Dundubhi fought with Bāli and got killed. Bāli cast away the corpse of Dundubhi. The blood oozing out from the nose of Dundubhi fell on the body of sage Mataṅga who was engaged in penance on the peak Ṛṣyamūka. By means of his divine powers, the sage found out the origin of the blood contaminating his body, and cursed that Bāli would die the moment he set foot on the mountain.

Dundubhi's son Māyāvī was enraged at the death of his father. He went to Kiskindhā to take revenge on Bāli, but got defeated by the latter in fighting. Māyāvī took to his heels; Bāli followed him, and Sugrīva followed his brother. Māyāvī took refuge in a cave followed by Bāli, and Sugrīva waited at the mouth of cave. Even after one year neither Bāli nor Māyāvī emerged out of the cave, but Sugrīva saw blood coming out of the cave and heard Māyāvī roaring. Taking it for granted that Bāli was killed, Sugrīva closed the mouth of the cave, returned to Kiṣkindhā, and at the instance of his subjects assumed kingship.

But, Bāli forced open the cave, hurried back to his kingdom, and interpreting the action of Sugrīva as one purposely done to usurp the throne, drove Sugrīva away and took for himself Sugrīva's wife. Thus, Bāli became again King of Kiṣkindhā.

There is a mountain called "Bāli-kerā-mala"–mountain prohibited to Bāli–in the eastern region of the former princely kingdom of Travancore. Is it in any way connected with Ṛṣyamūkācala?

Sugrīva founded a new kingdom at Ṛṣyamūka mountain. Mainda, Dvivida, Hanūmān and Jāmbavān were the ministers of Sugrīva. It was while Sugrīva was thus, living on Ṛṣyamūkācala that Rāma and Lakṣmaṇa came that way in the course of their search for Sītā. In accordance with the agreement made between Sugrīva and Rāma, the latter killed Bāli and crowned Sugrīva as the King of Kiṣkindhā. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, and Mahābhārata, Vana Parva, Chapter 280).

During the triumphal tour of Sahadeva in the South he fought against Kiṣkindhā, and after seven days' fighting the monkeys saw Sahadeva off with a present of costly gems.

"Sahadeva fought against the monkey chiefs like Mainda, Dvivida etc. for seven days, but neither of them got exhausted, and the monkey chiefs, with affection and gratitude asked Sahadeva to depart with gems." (Sabhā Parva, Chapter 31).

During this period nothing was heard of Sugrīva, Hanūmān and Jāmbavān in Kiṣkindhā. Might be Sugrīva was no more. Hanūmān, after the death of Śrī Rāma, lived in Gandhamādana in Kimpuruṣavarṣa. (Bhārata and Bhāgavata, 10th Skandha). From the story of Prasena it may be seen that Jāmbavan left Kiṣkindhā and lived in another cave with his sons and other relations. It was the other two ministers of Sugrīva, Mainda and Dvivida, who were ruling Kiṣkindhā when Sahadeva went there. The power and prestige of Kiṣkindhā had begun to set by then, and in course of time Kiṣkindhā ceased to exist but in name.

KOLLAVARṢA. (MALAYĀLAM ERA)

Several opinions have been brought forward about the starting of the Malayālam Era. There is great controversy as to the causes of starting this new era. The opinion of Śaṅkuṇṇi Menon is as follows. The King Udayamārtaṇḍa-varmā called together at Quilon, an assembly of the learned men and astronomers of the time, in Kalivarṣa 3926 (A. D. 825) and made astronomical researches and taking into account the movements and positions of the various planets in the solar system, started a new era beginning with the month of Ciṅṅam (August-September). This new era commenced on the 15th of August 825 A. D. All the learned men and scholars of the time welcomed this Malayālam era. The neighbouring kingdoms also reconized this new era. Reckoning of dates based on this Malayālam Era is seen in the 'Madurā and Tinnevelly Stone-edicts and copper edicts.' On the fifth day of Ciṅṅaṁ of the first year of M. E., five royal families of Travancore met together and took a decision that the festival days of the temples should be reckoned according to the Malayālam Era. The controversy is not about the starting of the new Era, but the reasons for starting the new era.

Logan says that the Malayālam Era was started in commemoration of the conversion of Ceramān Perumāl to Islam and his pilgrimage to Mecca. But there is impropriety in thinking that the Hindu subjects of a king would commemorate the conversion of their King into Islam religion. Some say that the new era was started to commemorate the erection of a Śaivite temple. Another argument is that a new era was started in memory of the exhortation of Śrī Śaṅkarācārya to the Brahmins of Quilon, to do away with the irregularities seen in the Hindu religion. The period of Śaṅkarācārya has not yet been decided definitely. The opinion accepted by scholars on this subject is that of K. B. Pathak, according to whom Śaṅkarācārya lived from 787 to 819 A. D. If this is accepted as true, the exhortation made in 825 A. D. should be by somebody else and he Malayālam Era should have been established for some to her reasons.

Another opinion is that the new era was established to commemorate the independence given to the two Kolattiri Kings (North and South) by the Perumāl. The North Kolattiri family should have begun the new era on the first day of Kanni (the second month) and the South

Kolattiri family on the first day of Ciṅṅaṁ (the first month). (Because in Malabar area, the era commences on he first day of Kanni). Another opinion that is prevalent is that Kollavarṣa was started to commemorate the erection of the two towns of Quilon (North and South). But even two centuries before A. D. 825 the town of South Quilon had became famous. So it is an objection to this argument. Some are of opinion that a new era was started in commemoration of Śaṅkaravijaya (the victory of Śaṅkara) due to the fact that the Brahmins of the north and the south alike accepted the teachings of Śaṅkarācārya. But it is difficult to believe that the northerners and the southerners accepted the teachings of Śaṅkarācārya on a particular date and issued a declaration to that effect and started a new era. Some connect the starting of the New Era with the 'Tiruvoṇam' a grand festival of the Malayālees. But it cannot be believed that a national festival was started by a single man. According to Logan it would appear that the grand festival of Tiruvoṇam was started to commemorate the journey of Perumāl to Mecca. But the conversion episode is more likely to be considered as a blasphemy and the kings and people of Malayāla land are not likely to comemorate it. Prof. Sundaran Pillai has cut all the arguments given above and brought forward a new theory. His inference is that the new Era is the transformation of an old era known as Saptarṣivatsara (year of the seven sages) or Śāstrasaṁvatsara (scientific year) which prevailed throughout India and is still in force in Kaśmīra. In A. D. 897 Saptarṣi-Vatsara was 4972 and it was known as merely 72, and that if all the hundreds are taken away, the remaining figure will be the same as that of the Kollavarṣa. That is, at the expiry of each century the Saptarṣivatsara begins as one, two and so on. But the Saptarṣivatsara begins in the month of Meṭam (9th month) whereas Kollavarṣa begins in Ciṅṅam. He explains this difference also. His opinion is that the Nambūtiri Brahmins took some time to reach the country of Malayāla from North Indian countries and they had been using their Saptarṣivatsara up to the time of their arrival in Malayāla and after their arrival they adopted some slight modifications in the era according to the requirements of the new settlement, and renewed the Saptarṣivatsara. Gopala Iyre, the great exponent of the Vedānta philosophy, says as follows about Kollavarṣa in his 'Chronology of Ancient India': "Kaliyuga and Kollavarṣa commenced in B. C. 1176." But Kollavarṣa is divided into groups of recurring thousands. This has a close connection with Saptarṣi Vatsara, which also might have commenced in B. C. 1176. The year mentioned above completed 2000 by A. D. 824. The third recurring thousand begins in A. D. 825, under the name Kollavarṣa.

Princent, Buchanan and Burnell are the three memorable western scholars who have expressed their opinions about Kollavarṣa. Princent connected Kollavarṣa with Parasurama. Buchanan said that the Malayālees have a recurring of every millennium. Burnell has stated in his book "South Indian Paleography", that the theory of recurring Millennium is wrong.

An astronomer who was a contemporary of the king who established the Malayālam era has stated in his work called 'Śaṅkaranārāyaṇīya' (a manuscript in Palm leaves) that an astronomical movement was reckoned and a new era was started at Quilon. This palm leaf manuscript is kept in the Manuscripts Liberary at Trivandrum.

KRATU

(1) *General information.*

One of the six mental sons of Brahmā. Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu were the menal sons of Brahmā. (M. B. Ādi Parva, Chapter 65). Kratu is described as one of the 21 Prajāpatis (lords of emanation).

(2) *Some details.*

(1) It is stated Mahābhārata, Ādi Parva, Chapter 65, Stanza 9, that the hermits called Bālakhilyas were the sons of Kratu.
(2) Kratu was present at the birth-celebration of Arjuna.
(3) Kratu came to save the Rākṣasas from the Rākṣasa sattra, (A great sacrificial fire meant for the Rākṣasas (giants) to jump into the die by themselves) performed by the hermit Parāśara.
(4) Kratu was a luminary in the councils of Brahmā and Indra. (M. B. Sabhā Parva, Chapter 7, Stanza 17).
(5) Kratu was present at the Birth celebration of Skandadeva.
(6) There is a group of hermits called 'Citraśikhaṇḍins, of which Kratu is a member.
(7) By the blessings of Śiva, Kratu got a thousand sons.
(8) Kratu went to visit Bhīṣma who was lying on the bed of arrows awaiting death in the beginning of Uttarāyaṇa of the year.

KRAUÑCA

A mountain. There is a story about this mountain. Long ago there lived an Asura named Krauñca. He was leading a wicked life and was haughty and arrogant. Once Agastya went to Kailāsa and worshipped Śiva. Kāverīdevī also was standing close by, worshipping Śiva. God Śiva appeared before Agastya and told him that he might ask for any boon. He requested for the power to push down Vindhya by kicking and to establish a holy Tīrtha (bath) on the earth. Śiva granted the boons. For making the Tīrtha Śiva turned Kāverī into a river and placed her in the water-pot of Agastya. As Agastya was returning from Kailāsa with Kāverī in his water-pot, Krauñca the Asura took the shape of a mountain and hindered his way. The Asura caused a heavy rain too. Agastya wandered through the forest without finding the path for days. At last he realized the cause. He took a few drops of water from his waterpot and with chanting of Mantras and meditation threw the drops at the Asura with the curse that he would stand there for ever as a mountain. He said that he would be liberated from the curse when pierced by the arrow of Subrahmaṇya, the son of Śiva. From that day onwards Krauñca the Asura had been standing there as a mountain. That mountain was called 'The mountain of Krauñca.' (Skanda Purāṇa, Asura Kāṇḍa).

There is another statement in Harivaṁśa, Chapter 18, that the mountain Krauñca was the son of the mountain Maināka, the son of Menā.

Subrahmaṇya fought a terrible battle with the Asuras. Many died. Bāṇāsura, the son of Mahābali, fled from the battlefield and hid himself inside the mountain Krauñca. Subrahmaṇya cleft the mountain into two with the arrow given by Agni (Fire-god). Thus, Krauñcāsura was liberated from the curse.

In 'Meghadūta' Kālidāsa mentions about the cleavage in the mountain Krauñca. In Mahābhārata, Vana Parva, Chapter 225, Stanza 33, mention is made that through this cleavage swans and vultures fly to Mahameru.

KṚPA (KṚPĀCĀRYA)

Descended from Viṣṇu thus: Brahmā Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti–Puru–Janamejaya–Prācinvān–Pravīra–Namasyu–Vītabhaya–Suṇḍu–Bahuvidha–Saṁyāti–Rahovādī–Raudrāśva–Matināra–Santurodha–Duṣyanta–Bharata–Suhotā–Gala–Garda–Suketu–Bṛhatkṣetra–Hasti–Ajmīḍha–Nīla–Śānti–Suśānti–Puruja–Arka–Bhavyāśva–Pāñcāla–Mudgala. A daughter called Ahalyā was born to Mudgala. Maharṣi Gautama married her. To Gautama was born Śatānanda, to him Satyadhṛti, to him Śaradvān and to Śaradvān was born Kṛpācārya. The Purāṇas refer to the generation preceding Gautama only in the matenal line. It is said in verse 2, Chapter 130 of the Ādi Parva, that Śaradvān was the son of Gautama. According to Agni Purāṇa Bhāgavata etc. Śaradvān, father of Kṛpa was the son of the great-grand son of Gautama and grandson of Śatānanda. (Agni Purāṇa, Chapter 278).

Though born in a family of Sages Śaradvān evinced more interest in Dhanurveda. He performed penance in the forest with bow and arrows deposited by his side. As his penance gathered intensity the Devas got alarmed. To break his penace Indra deputed the Devatā called Jānapadī to the earth and she appeared before Śaradvān and danced, dressed only in one piece of cloth. Emission occurred to him. But, wisdom dawned on him immediately and leaving behind him the bow, arrows and deer skin he quitted the place.

The semen discharged by him fell on the arrow which broke into two giving birth to a male child and a female one.

One of the attendants of King Śantanu, who had come to the forest to hunt, saw the children and took them to the king. The King felt Kṛpā (pity) for them and brought them up in the palace and as they were thus brought up due to his Kṛpa they came to be called Kṛpa and Kṛpī.

While living in the forest engaged in penance Śaradvān, with his divine power understood that the two children forsaken by him were growing up in the palace. He went to the palace and told the king details about the children. He also lived there in secret and taught Kṛpa everything contained in the four branches of Dhanurveda and the various usages in archery. Gradually Kṛpa became an ācārya (master) in Dhanurveda. Not only the Pāṇḍavas the Kauravas, the Yādavas and the Vṛsṇis but also kings, who came from various regions of the country learned archery at the feet of Kṛpa.

When the training of the kauravas and the Pāṇḍavas in archery was over, a test was arranged for them. Spectators crowded to see it. Drona, Kṛpa somadatta, Bālhīka, Bhīṣma and Vidura and other great ones took their in the stadium. Arjuna and Karṇa entered the arena for contest when Kṛpa intervened and said that Arjuna was the youngest son of Kuntī but Karṇa should specify his parentage. At his Karṇa stood stunned, and it was then that Duryodhana declared Karṇa to be the King of Aṅga.

(i) He attended the Rājasūrya Yajña of Yudhiṣṭhira.
There he acted as the custodian of money and distributed dakṣinās (monetary presents).

(ii) It was he who instructed the spies daputed by Duryodhana as to how to detect the Pāṇḍavas during their life incognito. (Virāṭa Parva, Chapter 29). He also detained to Duryodhana the various aspects of politics.

(iii) Kṛpa once told Duryodhana that he was powerful enough to annihilate the Pāṇḍava army within two months.

Kṛpa in the war

(i) On the first day of the war he fought with Bṛhatkṣetra. (Bhīṣma Parva, Chapter 45).
(ii) In the fight with Cekitāna he fell down and fainted.
(iii) He wounded Sātyaki.
(iv) Fought a duel with Sahadeva.
(v) He fought with Arjuna and Bhīma.
(vi) Fought with Dhṛṣṭaketu.
(vii) Fought with Vārdhakṣemi.
(viii) His flag floated in the air and could be seen from anywhere in the battlefield.
(ix) He killed the bodyguards of Abhimanyu.
(x) Fighting with Arjuna he fainted and fell down.
(xi) During the fight he ridiculed Karṇa.
(xii) He advised Aśvatthāmā to prevent Duryodhana from confronting Arjuna.
(xiii) In the battle that ensued he defeated Śikhaṇḍī.
(xiv) When Drona fell down dead he fled from the battlefield.
(xv) He was defeated by Sātyaki.
(xvi) He killed Suketu, son of Citraketu.
(xvii) Defeated Yudhāmanyu.
(xviii) He killed the Kalinda prince.
(xix) He advised Karṇa to enter into a compromise with the Pāṇḍavas.
(xx) He ran away from the battlefield to Dale lake.
(xxi) Yudhiṣṭhira came to the lake with an army Kṛpa ran away from there.
(xxii) He appointed Aśvatthāmā chief of the army on the suggestion of Duryodhana.
(xxiii) He fought during the night alongwith Aśvatthāmā. (Sauptika Parva, Chapter 5, Verse 35).
(xxiv) He killed the soldiers who ran away from the Panava camp.
(xxv) He set fire to the camp of the Pāṇḍavas. (Sauptika Parva, Chapter 8, Verse 109).
(xxvi) He cried at the pitiable condition of Duryodhana.
(xxvii) He went to Hastināpura after telling Dhṛtarāṣṭra and Gāndhārī that both the Kauravas and the Pāṇḍavas would be ruined.

The great war ended. Duryodhana and others were killed and, when Dhṛtarāṣṭra left for the forest with Gāndhārī, Kṛpa desired to accopany them. But, Dhṛtarāṣṭra did not permit it. Yudhiṣṭhira, as advised by Dhṛtarāṣṭra, put up Kṛpa with him. (Āśramavāsika Parva, Chapter 16, Verse 5). Before the Pāṇḍavas set out on their great journey Yudhiṣṭhira appointed Kṛpa as the preceptor of Parīkṣit, the son of Arjuna. (Mahaprasthana Parva, Chapter 1, Verse 4). During his last days Kṛpa went into the forest for penance and there he breathed his last.

Synonyms for Kṛpa

Ācārya, Ācāryasattama, Bharatācārya. Brahmārṣi, Śāradvata, Śāradvataputra Gautama, Kṛpa.

KṚṢṆA (ŚRĪ KṚṢṆA)

Born in the Yādava dynasty as the son of Vasudeva and Devakī, Śrī Kṛṣṇa was the ninth of the ten incarnations of Mahavişṇu.

Descended from Viṣṇu thus:– Brahmā–Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti–Yadu–Sahasrajit–Śatajit–Hehaya–Dharma–Kuntī–Bhadrasena–Dhanaka–Kṛtavīrya–Kārtavīrārjuna–Jayadhvaja–Tālajaṅgha–Vītihotra–Ananta–Durjaya–Yudhājit–Śini–Satyaka–Śātyaki (Yuyudhāna)–Jaya–Kuntī–Anamitra–Pṛśni–Citraratha–Viḍūratha–Śūra–Śinibhoja–Hṛdīka–Śūrasena–Vasudeva–Śrī Kṛṣṇa.

Ten sons called Vasudeva, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Kākānīka, Śyāmaka, Vatsa, Kāvūka and Vasu were born to King Śūrasena by his wife Māriṣā. Of those ten sons Vasudeva married Devakī, the sister of Kaṁsa. He had also a second wife called Rohiṇī and she was the mother of Balabhadrarāma.

Owing to a curse of Varuṇa, Kaśyapaprajāpati was born on earth as Vasudeva and his (Kaśyapa) wives Āditi and Surasā were born as Devakī and Rohiṇī. (See under Kaśyapa and Atidi). Like this Śrī Kṛṣṇa also had previous births. Once upon a time for the heart of Brahmā was born the Prajāpati called Dharma, who was very truthful and wedded to righteous living according to the injunctions of the Vedas. He wedded the ten daughters of Dakṣaprajāpati, and four sons called Hari, Kṛṣṇa Nara and Nārāyaṇa were born to him. Hari and Kṛṣṇa turned out to be great Yogins, and Nara and Nārāyaṇa ascetics. Naranarayaṇas performed penance to please Brahmā for a thousand years at Badarik-āśrama in the valley of the Himālayas. Celestial women, whom Indra had deputed to break their penance, approached them and requested them to take them (celestial women) as their wives. Ascetic Nārāyaṇa who get angry at the celestial women's request was about to curse them when sage Nara intervented and pacified him. Them sage Nārāyaṇa told them thus: "You must protect my Vrata (penance) in this life. In that case, in the next birth I shall satisfy your desire. In the 28th Dvāparayuga I will be incarnating on earth on behalf of the Devas. Then you also may be born as princesses. I shall incarnate as Kṛṣṇa in the Yadu dynasty and marry all of you. (Bhāgavata, 4th Skandha).

Accordingly sage Nārāyaṇa was born as Śrī Kṛṣṇa in the Yadu dynasty, and sage Nara was born as Arjuna to be his companion.

The curse of Bhrgu the great sage also contributed to Mahāviṣṇu's incarnating himself as Śrī Kṛṣṇa. Once in a war which lased for 100 years between the Devas and the Asuras most of the latter were killed. Then Śukra, preceptor of the Asuras went to Mount Kailāsa to secure exceptional weapons, and the Asuras took refuge under Kāvyamātā, the mother of Sukra. Devendra sought Mahāviṣṇu's aid, and he cut off Kāvyamātā's head with his Cakra (discus). Bhrgu was enrated at this killing of a woman. He cursed that Mahāviṣṇu should be born as man. Owing to various reasons like the above Mahavişṇu happened to be born as man in the Yādava dynasty, as the son of Vasudeva. (Devī Bhāgavata, 5th Skandha).

To Śūrasena, the Yādava King of Mathurāpurī was born a son called Vasudeva, and Devakī was born as the grand-daughter of Devaka, the brother of Ugrasena, another Yādava King. Devakī was the sister of Kaṁsa. Devakī was given in marriage to Vasudeva with a dowry of twelve bhāras (a particular weight) of gold and a chariot. Kaṁsa acted as charioteer in the wedding procession during which a celestial voice addressed Kaṁsa as follows:–

'Asyāḥ tvām aṣṭamagarbho hantā' (Her eighth son will kill you). As soon as he heard the celestial voice Kaṁsa stook up in the chariot ablaze with rage. He caught hold of Devakī by her hair and raised his sword to cut her throat. All the conciliatory words of Vasudeva failed to pacify Kaṁsa. Then Vasudeva promised to hand over to Kaṁsa all the children born to Devakī immediately after their birth. Accordingly Kaṁsa left them alone.

The first-born child of Vasudeva was duly handed over to Kaṁsa. But, he returned the child to its parents as, according to he celestial voice the first-born child was not to be his enemy. Vasudeva and Devakī brought it up under the name Kīrtimān. On one of those days Nārada visited Kaṁsa and told him about his previous lie, the object of Kṛṣṇa's incarnation, etc. Then it was that Kaṁsa realised how fatal to him was the existence of Vasudeva and Devakī, and he hurried up to them and killed the child by dashing its head against a rock. He also kept them chained in prison.

The information imparted by Nārada upset Kaṁsa much. He shut his father Ugrasena in prison and himself became king. He deputed Asuras like Pralamba, Gāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭa, Keśī, Dhenuka, Agha, Vivida and Pūtanā to harass the Yādavas, the Andhakas and the Vṛṣṇis. After the death of Kīrtimān, Devakī in the prison, delivered five sons. (See under Kaṁsa. Para 2 for the previous history of the first six sons of Devakī). Kaṁsa killed all the five children also as soon as they were born.

The Asuras killed in the old Devāsura war were later born as cruel and evil kings on earth. The burden of such kings having become too much for her, goddess Earth, in the guise of a cow complained about it to Brahmā who took here to Śiva who too could not find a solution to the problem posed by Bhūmidevī. So, all of them accompanied by the Devas approached Mahāviṣṇu and prayed for the redress of their grievance. Mahāviṣṇu sent them back comforted by the assurance that he would be born as the son of Vasudeva and Devakī to solve the problem. He also arranged the Devas to be born as Gopas and the Apsarā women as Gopikās on earth for his assistance.

Devakī conceived for the 7th time, and it was an aspect of Ananta. Mahāviṣṇu instructed Māyādevī thus: "You go to the earth and transfer the child in Devakī's womb to that of Rohiṇī, the second wife of Vasudeva and after that, at the very time of my birth you should be born as daughter of Yaśodā, wife of Nandagopa. You would be worshipped by the world in various names like Ambikā, Nārāyaṇī, Caṇḍikā, Durgā, Bhadrakālī etc. The child transferred by you to the womb of Rohiṇī will become known as Saṅkarṣaṇa, Balabhadra and Rāma.

Accordingly Māyādevī transferred the child in Devakī's womb to that of Rohiṇī, and it was given out that the seventh child of Devakī was aborted in the womb.

Devakī conceived for the eighth time, and on Aṣṭamī day in the month of Siṁha (Leo, August-September) when the Brahmā stars were collected on the same day was Śrī Kṛṣṇa born. Mahāviṣṇu incarnated himself as Kṛṣṇa with the conch, the discus, the club and the lotus flower in his four hands. Vasudeva saluted the marvellous child, and the chain that bound himself and Devakī broke asundeer, and the new-born child spoke thus to Vasudeva:– "In Svāyambhuva Manvantara and Prajāpati called Sutapas with his wife Pṛśni meditated upon me for 12,000 years, and when I appeared to them and asked them to choosen any boon they prayed for my being born as their son. In the next life Sutapas was born as Kaśyapa and Prsni as Aditi, and I incarnated in the form of Vāmana (Dwarf) as their son. Afterwards Kaśyapa and Aditi took various births, and I too took various births as their son. Now also, Kaśyapa and Aditi, are born as Vasudeva and Devakī. Just at this time a daughter has been born to Nandagopa and Yaśodā at Gokula. You shall take me over there and replace me with the child born at Gokula." After having told Vasudeva the above facts Kṛṣṇa assumed the form of an ordinary child and lay the side of its mother. At mid-night when the guards at the prison house were deep in sleep the doors of the prison opened by themselves. Vasudeva with the child Kṛṣṇa, started for Gokula and on his way the river Yamunā changed its course for him to proceed. The doors of Yaśodā's house were open. Owing to the divine prowess of Māyādevī, the child of Yaśodā, everything in the house went into deep sleep. Vasudeva placed Kṛṣṇa by the side of Yśoda and returned home with her child. As soon as he had thus returned the prison-guards woke up and reported to Kaṁsa about the delivery of a child by Devakī. Kaṁsa rushed to the house, caught hold of the child and was about to dash it against the rock when lo! the child slipped free of his hands and rose in the sky wherefrom it spoke as follows:

Oh! unrighteous and cruel Kaṁsa! thy prowess is not to be exhibited against women. Thy killed is born on earth, and search for him everything. (Śiva Purāṇa, Chapter 1).

Śrī Kṛṣṇa was dark in colour and Balabhadra white. There is a story in the Mahābhārata to explain this difference in their colour. The Devas informed Mahāviṣṇu of their decision to incarnate themselves on earth for the annihilation of the evil and cruel people. Pleased at their decision Viṣṇu plucked from his head a black hair and also a white hair and threw them on the ground, and he sad that the black hair would enter Devakī and be born as Kṛṣṇa while the white one would enter Rohiṇī and be born as Balabhadra. Accordingly Kṛṣṇa became of the colour of the cloud (black) and Balabhadra white in colour.

Pūtanā, a Rākṣasī and one of the assassins deputed by Kaṁsa to search out and kill Kṛṣṇa, went to Kṛṣṇa's house disguised as a Gopa woman and fed him on her breats. But the child extracted her life also with her breastmilk, and she assumed her original form and fell down dead.

Kaṁsa next deputed the Asura called Śakaṭa to Kill Kṛṣṇa. He approached the sleeping Kṛṣṇa in the form of a card and raised great sound. Kṛṣṇa jumped awake and kicked the card into hundreds of pieces.

Tṛṇāvarta, son of Tārakāsura, at the behest of Kaṁsa went to Ambāḍi in an invisible (formless) manner. Yaśodā was then breast-feeding child Kṛṣṇa, and the child appeared to gradually increase in weight. Yaśodā tried to lay the child on the bed, but had to lay him on the ground as it was too heavy for her to lift up to the bed. At once, Tṛnāvarta, in the form of a whirl-wind, rose up to the sky carrying Kṛṣṇa alongwith him. Ambāḍi (Gokula) was chokingly filled with clouds of dust; the Gopālas cried out. But, Śrī Kṛṣṇa clasped round the Asuras's neck and rested, and on account of the child's weight he could not rise any more. The child hardened its hands around the Asura's throat and he got killed and fell down with a thud on a rock. Yaśodā hurriedly took the child in her hands and covered it with kisses.

During this period the famous sage Garga visited Kṛṣṇa at Ambāḍi, and he informed Vasudeva and Devakī of the actual facts relating to Kṛṣṇa. The son of Rohiṇī was brought there, and the sage named amed him Rāma, and Yaśodā's child Kṛṣṇa, and blessed them. Thenceforth, Rāma and Kṛṣṇa grew up in Ambāḍi as the apple of the people's eyes.

The Gopīkās once saw Kṛṣṇa eating mud and informed Yaśodā of it, and she, in great anger, opened the child's mouth to look for the sand when she saw there all the worlds including herself and she closed her eyes in great alarm. (Bhāgavata 10th Skandha).

Yośadā was once breast-feeding Kṛṣṇa when she noticed milk flowing out of the boiling pan, and she put the child on the floor and went to attend to the boiling milk. Angry at this Kṛṣṇa broke the milk-pot by throwing a stone at it. Yaśodā then tried to bind the child to the mortar with a cord. But, any number of cords could not reach round the child's waist. At this trouble of his mother Kṛṣṇa decided to oblige her and then the first cord itself sufficed to bind him round the motor. But, Kṛṣṇa then began running, dragging the motor behind him. Dragging the Ulūkhala behind him he passed through a narrow gap between two trees. The trees were shaken and at once the trees rose up in the sky as two Devas. The two trees were actually Nalakūbara and Maṇigrīva, the sons of Vaiśravaṇa, both of whom had been cursed into the form of trees by Nārada.

Śrī Kṛṣṇa and Balabhadrarāma were one day, engaged in sports alongwith the Gopālas on the banks of river Kālindī. At that time an Asura sent by Kaṁsa got into the ranks of the cows disguised as a cow. Śrī Kṛṣṇa understood it; Balabhadra also pointed out the new 'cow' to him. Then Kṛṣṇa leisurely went towards the herd to cattle, lifted the new 'cow' by its legs and tail and dashed it against a people tree. The people tree and the one next to it were broken, and thus ended the life of Vatsāsura.

On another occasion Kaṁsa deputed Bakāsura, brother of Purāṇa to kill Kṛṣṇa. He assumed the form of a bird, and lay there on the road with his fierce mouth wide open. The Gopālas were terrorstricken. But, Kṛṣṇa entered the cave-like mouth of the bird leaving his companions behind. The Asura closed his mouth, and the Gopālas cried out in fear and agony. But, Śrī Kṛṣṇa stirred round and round within Baka's stomach and he was forced to vomit Kṛṣṇa out. Alongwith Kṛṣṇa he vomited blood and died.

Aghāsura, brother of Baka and Pūtanā, deputed by Kaṁsa to kill Kṛṣṇa assumed the form of a serpent and with its mouth opened like a cave lay on the road used by the Gopālas. The stench that emanated from its mouth vitiated the atmosphere. The Gopālas including Kṛṣṇa and Balabhadra entered the serpent's mouth, and immediately its entire body shook and it vomited blood. Life escaped through its broken stomach. The Gopālas came out of it and fell down unconscious. But, at the very sight of Kṛṣṇa they regained consciousness. (See under Agha).

On another occasion Brahmā saw Mahāviṣṇu, in the assumed form of man, playing on the banks of the Kālindī alongwith Balabhadra and his companions. To test whether God possessed powers in the assumed form of man also Brahmā carried away the cattle of the Gopālas. The Gopālas were naturally upset at the disappearance of their cows. After consoling them Kṛṣṇa searched for the cattle on the heights of mount Govardhana and in the forest. But, she cattle were to be found nowhere, and when Kṛṣṇa returned to the banks of the Kālindī the Gopālas too had disappeared. Divining the reason for the whole affair by his divine powers, Kṛṣṇa created both the Gopālas and the cows with his divine powers.

One year passed by thus, and one day Kṛṣṇa and his companions with their cattle went to the top of Govardhana. Brahmā was alarmed to find Kṛṣṇa with the artificially created Gopālas and the cattle, and while he was looking at them the colour of all of them began changing and within minutes they put on the form of Viṣṇu. Moreover, he saw another Brahmā and Brahmāloka. Upset and alarmed by the whole phenomenon he sang the praises of Mahāviṣṇu at which his illusion was lifted and he was the actual Kṛṣṇa, the Gopālas and the cattle.

There lived in the Kadalī forest on the banks of the Kālindī an Asura called Dhenuka with his followers. The forest was thick with palm trees. Out of fear of the Asura nobody dared to travel in the forest. Śrī Kṛṣṇa and Balabhadra having heard the story about Dhenuka one day went to the forest with their companions, Balabhadra shook down a lot of the palm fruits, the Gopālas loudly cheered him. The Asura rushed forth challenging them when Kṛṣṇa and Balabhadra thrashed him to death.

There lived in Kālindī a fierce serpent called Kaliya with his wife and relations. The trees on the banks of the river were withered and had dried up on account of the poisonous breath emitted by the serpent. One day the Gopālas and their cattle drank water in the Kālindī and fell down dead. Then Kṛṣṇa climbed a tree on the banks of the river and jumped into its waters and Kāliya rushed forward to him with his hoods spread out. Kṛṣṇa stepped on the hoods and danced thereon. Kāliya vomited blood, got exhausted and prayed to Kṛṣṇa for mercy. At the instance of Kṛṣṇa the serpent with its family emigrated to the Ramaṇaka island. (See Under Kāliya).

When Kṛṣṇa came out of the waters after having suppressed Kāliya and taking with him the gem presented by Kāliya, the Gopālas covered Kṛṣṇa with embraces. People of Ambāḍi came to the banks of the Kālindī looking out for the children. As the sun had set by now the Yādavas spent the night there, when a wild fire enveloped them, and they cried out to Kṛṣṇa. Kṛṣṇa swallowed the entire (Bhāgavata, 10th Skandha).

While the Gopālas were playing once under the shade of a giant peepal tree called Bhāndīraka an Asura known as Pralamba joined their games disguised as a Gopala. Kṛṣṇa and Balabhadra understood the trick. They made all the others take the following pledge, *i.e.*, that all of them would beat one another, and the vanquished should carry about the victor on his head. The beating began, and the Gopa called Śrīdāman defeated Kṛṣṇa. Vṛṣabha defeated Bhadrasena and Balabhadra defeated Pralamba. According to the pledge Śrī Kṛṣṇa carried on his shoulders Śrīdāman, Bhadrasena carried Vṛṣabha and Pralamba carried Balabhadra. But, Pralamba rose up to the skies with Balabhadra, who broke the former's head, and Pralamba fell down dead in his actual form as an Asura.

The Gopālas were once again caught in wild fire at the Muñja forest on the banks of the Kālindī. They cried out in great fear when Kṛṣṇa went to them and asked them to remain standing with eyes closed. They obeyed him, and he swallowed the fire as though it were nectar. The Gopālas were astonished to find themselves safe when they opened their eyes. (Bhāgavata, 10th Skandha).

Kṛṣṇa and his companions one day travelled a long way along the banks of the Kālindī. They felt very hungry and Kṛṣṇa advised them to request for food at Brahmin houses. They begged for food the wives of Brahmins, and the wives happy at Kṛṣṇa's presence there, came with food. Kṛṣṇa blessed them. (Bhāgavata, 10th Skandha).

Kṛṣṇa once picked up the clothes of the Gopa women who were bathing in the Kālindī and climbed to the top of a tree with the clothes and played on his flute. The Gopa women came out of the river and saluted Kṛṣṇa with folded hands. He then returned the clothes to them. (Bhāgavata, 10th Skandha).

Indra is the rain-God. The people of Ambādi used to perform yajña every year in favour of Indra for rain-fall. Kṛṣṇa opposed the custom saying that Mount Govardhana was the household deity of the people of Ambāḍi and it was enough for them to worship the mountain. The people of Ambāḍi, therefore, offered the Yajña they had arranged that year for Indra to Govardhana. Angered at this Indra let loose heavy rains on Ambādi. Kṛṣṇa up-rooted and held Mount Govardhana like an umbrella lest the people should suffer from the heavy rains, and they took shelter under it. The rain did not stop even after seven days. Yet, due to Kṛṣṇa's kindness the people did not suffer any hardships. Beaten at his own game, Indra sang the praises of Kṛṣṇa. Devasurabhi (cow of the Devas) came and saluted Kṛṣṇa and anointed him, as the Indra of the Gopālas. The Devas addressed him 'Govinda' meaning, he who protects the cattle. (Bhāgavata, 10th Skandha).

Once after having observed Ekādaśīvrata Nanda bathed in the river Kālindī. At the instance of Varuṇa a Deva abducted and took him to the abode of Varuṇa. People of Ambāḍi were distressed at the disappearance of Nandagopa. Kṛṣṇa and Balabhadra dived into the Kālindī and rose up at Varuṇālaya. Varuṇa told them that he had abducted Nandagopa so that he might see Viṣṇu in person, and requested to be pardoned. Meanwhile the people of Ambāḍi, who came to Kālindī saw all the worlds reflected in it. Kṛṣṇa and Rāma returned to Ambāḍi with their father, Nandagopa. (Bhāgavata, 10th Skandha).

At the advent of the spring the melody of Kṛṣṇa's flute rendered the Gopa women lovelorn. He went to Vṛndāvana with his flute, and all the Gopa women, both married and unmarried followed him. Kṛṣṇa made a futile attempt to send them back to their houses. But, the love-sick Gopa women did not. Suddenly Kṛṣṇa disappeared from among them, and the Gopa women mad with love roamed about Vṛndāvana with Rādhā calling "O Kṛṣṇa! Kṛṣṇa!" Suddenly Kṛṣṇa appeared before them. He entered the waters of the Kālindī with them and satisfied them. Śrī Kṛṣṇa thus explained Bhaktiyoga to the world. (Bhāgavata, 10th Skandha).

One day the Gopas performed Maheśvara Pūjā (worship) in Devī forest, and they spent the night without going to sleep on the banks of the Kālindī. A python from somewhere began swallowing Nandagopa. Though the Gopas tried their best the snake did not loosen its grip on Nandagopa. Then Kṛṣṇa gave it a kick and the snake transformed itself into a Deva called Sudarśana. He was a Vidyādhara, who had been converted into a python by the curse of sage Aṅgiras. (See under Sudarśana).

During this period Ariṣṭāsura, a follower of Kaṁsa, came to Ambāḍi disguised as an ox, and people got terror-stricken at the sight of the fierce ox. Kṛṣṇa engaged himself in a duel with the ox (Ariṣṭa) and killed it. (See under Ariṣṭa).

Kaṁsa then sent an Asura called Keśī to Ambāḍi. He approached Kṛṣṇa in the guise of a horse into whose mouth the latter thrust his hand, which began growing in size with the result that the Asura vomited blood and expired; Kṛṣṇa got the name Keśava as he killed Keśī. (Bhāgavata, 10th Skandha).

Vyomasura, son of Mayāsura was the last of the Asuras deputed by Kaṁsa to kill Kṛṣṇa. He joined the company of the Gopas disguised as a goat. Kṛṣṇa dragged him into a cave and killed him there. (Bhāgavata 10th Skandha).

When all the attempts of Kaṁsa to do away with Kṛṣṇa failed he resorted to another trick. Kaṁsa invited Śrī Kṛṣṇa and Balabhadra, feigning great affection, to witness the dhanur yajña (worshipping the bow) being held at Mathurāpurī, the capital of the country. The invitation was sent through Akrūra, a great devotee of Kṛṣṇa. He went to Ambāḍi with a chariot and delivered to Kṛṣṇa and Balabhadra Kaṁsa's invitation to them for the fourteen days' dhanur yajña. The Gopas and Gopīs shed tears at the prospect of Kṛṣṇa leaving Ambāḍi. But, Kṛṣṇa and Balabhadra took leave of them and started for Mathurāpurī in the chariot brought by Akrūra. On their way to Mathurā they bathed in the Kālindī and when they dived in its waters Akrūra saw the Viśvarūpa (Cosmic from of Kṛṣṇa). After the bath they continued their journey when Akrūra informed Kṛṣṇa in secret, about all the evil tactics of Kaṁsa and requested him to kill the latter. (Bhāgavata, 10th Skandha).

Rāma and Kṛṣṇa duly reached Mathurāpurī, and in the evening they went out for a stroll in the city to view its beauties when they saw a washerman carrying the washed clothes of Kaṁsa. They asked him for some of the clothes but the washerman not only refused them the clothes but also ridculed them calling them cattle-breeders. Śrī Kṛṣṇa thrashed the washerman on the spot and distributed the clothes among the children who had gathered there, himself wearing a yellow cloth from the stock and giving a blue one to Balabhadra.

Kañcukakāra (tailor) given salvation. Next, they saw a tailor who used to stitch shirts, turbans etc. for Kaṁsa. He presented costly shirts and turbans to Rāma and Kṛṣṇa. Kṛṣṇa gave him salvation and distributed the clothes to the Gopas with him.

Sudāman presents garlands. Then Kṛṣṇa and Rāma entered the house of Sudāman who gave them each a garland. Kṛṣṇa blessed him.

Straightend the hunch-back Trivakrā. Rāma and Kṛṣṇa continued their walk when they saw a female hunch-back coming opposite to them with a beautiful vessel filled with aṅgarāga (fragrant things like sandalwood, musk etc. reduced into a paste to be smeared on the body). She told them that she was the maid-in-attendance of Kaṁsa; her name was Trivakrā and the aṇgarāga in the vessel was for the use of Kaṁsa. She felt pure love for Kṛṣṇa and gave him the aṅgarāga alongwith the vessle. Rāma and Kṛṣṇa smeared their bodies with it. Kṛṣṇa stepped on her feet and with his right hand raised her chin upwards and she was cured of her hunch. Her love for Kṛṣṇa knew no bounds and she begged him to spend the night in her house. Kṛṣṇa promised to oblige her on another occasion and continued the walk.

Kṛṣṇa broke the bow. Rāma and Kṛṣṇa continued their walk into the Yajña hall of Kaṁsa.

A big bow was seen there, and Kṛṣṇa broke it with his left hand before the guards could approach him. With the broken pieces of the bow he killed the soldiers sent by Kaṁsa to take him and Rāma into custody. They again continued their walk. The sun set, and though they lay down to sleep thoughts about the underhand dealings of Kaṁsa kept them sleepless.

Kṛṣṇa killed the fierce elephant. That night Kṛṣṇa dreamt many an inauspicious dream. The next morning Kaṁsa set up an arena for pugilistic combats. Yādava chief like Nandagopa, many other important persons in Mathurā and Kaṁsa took their seats on the dais. Famous pugilists like Cāṇūra, Muṣṭika, Kūṭa, Śala and Kosala also entered the scene. Kaṁsa had stationed a fierce elephant called Kuvalayāpīḍa on the way Rāma and Kṛṣṇa had to take to enter the arena for pugilistic competition. The mahout prompted the elephant to catch hold of Kṛṣṇa, and in the fight that ensued with the animal Kṛṣṇa killed it and gave one tusk of it to Rāma. Kṛṣṇa beat the mahout also to death with the tusk. After this they entered the scene.

Kaṁsa killed. The pugilistic competition started. Cāṇūra fought against Kṛṣṇa and Muṣṭika against Rāma and both Gāṇūra and Muṣṭika were killed. Rāma and Kṛṣṇa killed three other famous pugilists too, who confronted them following the death of Cāṇūra and Muṣṭika. Thereupon the remaining pugilists ran away into the forest. Kaṁsa, burning with anger, jumped up from his seat roaring, "Annihilate the Gopālas, kill Nandgopa, drown Ugrasena, the friend of our enemies, in the Kālindī" etc. Responding to Kaṁsa's war-cry Śrī Kṛṣṇa jumped into the former's sofa and pushed him down. Kṛṣṇa jumped on to the back to Kaṁsa and killed him. Balabhadra killed with his iron club the eight brothers of Kaṁsa who rushed against Kṛṣṇa. After consoling the women, who lamented over the death of Kaṁsa and others Śrī Kṛṣṇa got their dead bodies duly cremated. Rāma and Kṛṣṇa released Vasudeva and Devakī and Ugrasena immediately from prison. Ugrasena was crowned King of Mathurā.

Farwell to the people of Ambādi. Rāma and Kṛṣṇa saluted Nandagopa and Yaśodā, and entrusted to them their clothes and bows for safe custody. Then saying that they would return after strengthening the Yadu dynasty, Rāma and Kṛṣṇa sent their parents and the other Gopas home. (Bhāgavata, 10th Skandha).

After bidding adieu to the people of Ambāḍi, Vasudeva, on the advice of sage Garga sent Rāma and Kṛṣṇa for their studies to the Āśrama of the great sage Sāndīpani. During their education at the Āśrama Kṛṣṇa and Kucela became intimate friends. One day, at the instance of the wife of their preceptor, Kṛṣṇa and Kucela went into the forest to gather firewood. In the heavy rain and storm that followed they lost their track and wandered about in the forest. The next day the preceptor brought them back from the forest. Kṛṣṇa learned the sixty-four arts and dhanurveda (science of archery) at the feet of Sāndīpani. (Bhārata, Southern Text, page 802; Sabhā Parva, Chapter 38).

Gugudakṣiṇā (*Preceptor's fees*). When Rāma and Kṛṣṇa completed their studies they asked the preceptor as to what he wanted by way of tuition fee, and the guru wanted to get back his son, who was, years ago, drowned in Prabhāsa Tīrtha. Accordingly Rāma and Kṛṣṇa went in their chariot to Varuṇa at the sea coast. Varuṇa told them that it was the Asura called Pañcajana, who lived in the sea in the form of a conch, who had killed their preceptors's son. Śrī Kṛṣṇa entered the sea and killed the Asura. But, the child was not to be seen inside the conch. Blowing this conch which in later years became famous as Pāñcajanya, Rāma and Kṛṣṇa went to Yama's abode, who on being told about the object of their visit returned the child to Rāma and Kṛṣṇa. They presented the child to their preceptor. He blessed them and they returned to Mathurāpurī.

Message through Uddhava. Rāma and Kṛṣṇa who returned to Mathurāpurī after their studies at Sāndīpani's Āśrama thought about the people of Ambāḍi. It was a long time since they had heard about them. So Kṛṣṇa sent a massage to Ambāḍi by his minister Uddhava. After duly delivering the message Uddhava stayed at Ambāḍi four or five months after which he returned to Mathurā with the presents given to Kṛṣṇa by Nandagopa, Yosoda and the other Gopas.

Visited Trivakrā. Kṛṣṇa had promised to visit the house of Trivakrā at the time he cured her of her hunch, and she had been for long awaiting Kṛṣṇa. But only now he got the opportunity to fulfil his promise. He accepted her hospitality at her house and thus ended her grief.

Interested himself in the Pāṇḍavas. By this time Pāṇḍu had died. The Pāṇḍavas and Kuntī, sister of Kṛṣṇa's father were living at Hastināpura alongwith the Kauravas. They were victims to all sorts of miseries. Hearing about the sad plight of the Pāṇḍavas Kṛṣṇa deputed Akrūra to Haṣtināpurapura to enquire about them. Kuntīdevi, with tears in here eyes, told Akrūra about the injustice being done against the Pāṇḍavas by the Kauravas and the continuous attempts being made to kill Bhīma. Akrūra visited important persons like Vidura, Dhṛtarāṣṭra etc. Akrūra exhorted Dhṛtarāṣṭra, who had succeeded Pāṇḍu as King, to mete out equal justice to Kauravas as well as to the Pāṇḍavas. Akrūra returned to Mathurā and gave a report to Kṛṣṇa about his visit to the Pāṇḍavas.

The Jarāsandha war. Asti and Prāpti, wives of Kaṁsa complained about the killing of their husband by Kṛṣṇa to their father Jarāsandh, King of Magadha. Jarāsandha, aided by such famous Kings as Sālva, Kaliṅga, Cedirāja, Dantavaktra and Śiśupāla besieged Mathurāpurī with a big army. Yādava leaders like Kṛṣṇa, Balabhadra, Uddava, Akrūra and Kṛtavarman met the enemies in battle in which many kings got killed. Balabhadra met Jarāsandha in duel, but let him off on the request of Kṛṣṇa. But, Jarāsandha, supported by Bāṇāsura and others besigned Mathurā again and again. When Balabhadra attempted to kill Jarāsandha, a celestial voice declared that it was not possible for the former to kill Jarāsandha, and the war, therefore, ended for the time being.

Kṛṣṇa and Balabhadra meet Parasurama. The continuous war with Jarāsandha reduced the financial resources of the Yādavas and to replenish their treasury Śrī Kṛṣṇa and Balabhadra started for mount Gomantaka the repository of gems and on their way they saw Parasurama engaged in penance under a peepal tree. Parasurama told them that there was a kingdom at the foot of the Gomantaka called Karavīra ruled by King Sṛgālavāsudeva and advised them to kill him and collect enough money and gems. Kṛṣṇa and Balabhadra did so and reached Pravarṣaṇagiri with money and gems so collected. There Garuḍa brought back to Kṛṣṇa his crown which had been, sometime back, stolen away by Bāṇāsura. Kṛṣṇa and Rāma returned to Mathurāpurī. Since Srgālavāsudeva had been killed by Kṛṣṇa and Rāma, Jarāsandha attacked Mathurāpurī again, for the eighteenth time. Though during all the wars Jarāsandha was defeated, by that time the Yādava power had been weakened much and so Kṛṣṇa ultimately decided to leave Mathurā and found another kingdom somewhere else. Kṛṣṇa had two reasons to come to this decision. Firstly, Jarāsandha was the father-in-law of this uncle Kaṁsa. Next, it was Jarāsandha's object to conquer Mathurāpurī for Kaṁsa's sons. Taking into consideration the above two objects of Jarāsandha, Kṛṣṇa and Rāma voluntarily quitted Mathurā with the Yādavas and went and lived in the city built for them by Viśvakarman on an island called Dvārakā in the western sea. (Bhāgavata, 10th Skandha).

Kṛṣṇa killed Kālayavana. King Kālayavana wanted to conquer Mathurāpurī for which purpose he performed penance and secured from Śiva the boon that none of the Yādavas would be able to kill him. Kṛṣṇa had shifted to Dvārakā, somewhat dejected by he thought that Kālayavana could not be killed because of the protection accorded by Śiva's boon.

Another thing also happened at this juncture. King Mucukunda, son of Māndhātā had on the request of Indra gone to Devaloka and defeated the Asuras in war. Indra asked him to choose his reward for this service and Mucukunda wanted to be shown a place for him to sleep as he had not slept for a long time. Indra, accordingly showed him a cave on earth and told him that he who disturbed him in sleep would be reduced to ashes by his very look. Mucukunda went to sleep in that cave.

Kālayavana approached Kṛṣṇa to kill him and the latter, pretending to be in fear of Kālayavana, ran before him. Kālayavana followed Kṛṣṇa, who entered the cave where Mucukunda was sleeping and he followed Kṛṣṇa into the cave also. Kālayavana, mistaking Mucukunda for Kṛṣṇa, kicked him violently whereupon he jumped up from sleep and looked at Kālayavana, who was reduced to ashes. Then Kṛṣṇa appeared before Mucukunda, who praised the former. On the advice of Kṛṣṇa he performed penance at Badarkiāśrama and attained salvation. (Bhāgavata, 10th Skandha).

Śrī Kṛṣṇa escaped from fire. Balabhadra and Kṛṣṇa started for Dvārakā carrying all the riches of Kālayavana. They met Jarāsandha on their way and took to their heels. Jarāsandha followed them to the heights of Mount Pravarṣaṇa where they disappeared. Jarāsandha set fire to the four sides of the mountain when Rāma and Kṛṣṇa escaped secretly from the fire to Dvārakā. Jarāsandha returned to Magadha believing that both his antagonists were burned to death. (Bhāgavata, 10th Skandha).

Balabhadra married Revatī, daughter of King Ānarta of Kuśasthalī, former name of Dvārkā.

Kṛṣṇa-Rukmiṇī. King Bhīṣmaka of Vidarbha had five sons the eldest of whom was Rukmi. His sixth child was a daughter and she was named Rukmiṇī. Stories about Kṛṣṇa kindled in Rukmiṇī love for him. Rukmi, who hated Kṛṣṇa, wanted to give his sister in marriage to Śiśupāla. Rukmiṇī sent through a Brahmin a message about the affair to Dvārakā. On the day of Rukmiṇī's Svayaṁvara Rāma and Kṛṣṇa also went to Kuṇḍinapurī, capital of Vidarbha and Kṛṣṇa in the presence of all Kings, carried Rukmiṇī away in his chariot. The kings who, under the leadership of Rukmī, attacked Kṛṣṇa were routed. A son called Pradyumna was born to Kṛṣṇa by Rukmiṇī. (See under Pradyumna).

Kṛṣṇa-Jāmbavatī. Prasena, brother of the Yādava King Satrājit, went a hunting wearing on him the gem called Syamantaka presented to the latter by the Sun-god. Jāmbavān saw a lion carrying off the gem after killing Prasena. He killed the lion, recovered the gem from it and gave it to his children to play with. A rumour was spread that it was Kṛṣṇa who had killed and stolen the gem. Kṛṣṇa searched for the gem in the forest and found it out in the cave of Jāmbavān. In the duel that ensued between Jāmbavān and Kṛṣṇa the former was defeated. He recognised Kṛṣṇa to be the Lord, and presented Syamantaka and also his daughter Jāmbavatī to Kṛṣṇa and Jāmbavatī thus became Kṛṣṇa's wife. (See under Syamantaka).

Śrī Kṛṣṇa-Satyabhāmā. Śrī Kṛṣṇa returned Syamantaka to Satrājit and he, in return, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Syamantaka was given Kṛṣṇa by way of dowry he did not accept it. (Bhāgavata, 10th Skandha).

Śrī-Kṛṣṇa-Kālindī. The happy news that the Pāṇḍavas had escaped from the lac place and were living at Khāṇḍavaprastha took some time to reach Kṛṣṇa, who had been pained to know that they were burned to death in the palace. As soon as Kṛṣṇa knew that the Pāṇḍavas were safe at Khāṇḍavaprastha he went to them alongwith Yādava chiefs like Sātyaki and others. It was then that the fire-god Vahni, requested Arjuna for the Khāṇḍava forest for his food and Arjuna consented to it. It was Kṛṣṇa who drove Arjuna's chariot in his fight with Indra at the burning of the forest by Agnideva. (See under Khāṇḍavadāha). Arjuna saved Maya from the Khāṇḍava fire and Maya, in return for the kindness, built a palace for the Pāṇḍavas at Indraprastha. Kṛṣṇa also lived there for a few days. One day while Kṛṣṇa was strolling on the banks of the Kālindī in the company of Arjuna they saw a woman, who told them that her name was Kālindī and that she would marry none but Kṛṣṇa. Kṛṣṇa then took her as his wife. (See under Kālindī). After staying at Indraprastha for three or four months Kṛṣṇa returned to Dvārakā with Kālindī. (Bhāgavata, 10th Skandha).

Śrī Kṛṣṇa-Mitravindā. The King of Avantī had married Rājādhidevī, sister of Kṛṣṇa's father and they had two sons called Vindha and Anuvinda and a daughter Mitravindā, who had fixed in her mind Kṛṣṇa as her husband. Kṛṣṇa, who was present at her Svayaṁvara carried her off on his chariot to Dvārakā.

Śrī-Kṛṣṇa-Satyā. King Nagnajit of Kosala, father of Satyā, had seven oxen like elephants in strength. The King proclaimed that his daughter would be married to the person who would tie down the oxen. Various kings attempted the task but failed. Ultimately Arjuna and Kṛṣṇa went to Kosala and Kṛṣṇa assumed seven forms and tied down the oxen with cords. The seven oxen at once fell down. Kṛṣṇa took Satya for his wife.

Śrī Kṛṣṇa-Kaikeyi (Bhadrā). Kṛṣṇa married Kaikeyī, the daughter of Śrutakīrti, sister of Kṛṣṇa's father.

Śrī-Kṛṣṇa-Lakṣmaṇā. Lakṣmaṇā, daughter of King of Madra chose-Kṛṣṇa at her Svayaṁvara and she became Kṛṣṇa's wife.

Kṛṣṇa-16000 women. Brahmā had given the boon to the 16000 daughters of Narakāsura in their previous birth that Viṣṇu would marry them in their next birth. While even the Devas were suffering on account of Narakāsura, Śrī Kṛṣṇa alongwith Satyabhāmā mounted Garuḍa, went to Prāgjyotiṣa, the kingdom of Narakāsura, defeated him in fight and released his 16000 daughters from captivity. He returned with them to Dvārakā, assumed the guise of 16000 men and married those 16000 girls. He built a palace for each of his 16000 wives. (For details see under Narakāsura).

Kṛṣṇa's 16008 wives. The eight women, i.e. Rukmiṇī, Jāmbavati, Satyabhāmā, Kālindī, Mitravindā, Satyā, Kaikeyī (Bhadrā) Lakṣamaṇa and the 16000 daughters of Narakāsura constituted Kṛṣṇa's harem. (The 16000 daughters of Narakāsura are not mentioned by name in the Purāṇas).

Ghaṇṭa and Karṇa were two demon brothers. Kṛṣṇa met them at Badarikāśrama where he had gone after his marriage with Rukmiṇī, to perform penance to Śiva for a child. Kṛṣṇa offered salvation to the two demon brothers, Ghaṇṭa and Karṇa.

During the period when Narakāsura was having his own ways on the earth and when he took away force Indra's royal umbrella and he ear-rings of Aditi, the Devamātā, Indra sought Kṛṣṇa's help to suppress the Asura. Kṛṣṇa alongwith Satyabhāmā, mounted Garuḍa, went and killed the Asura and restored the royal umbrella to Indra and the ear-rings to Aditi. On their way back home Kṛṣṇa, as desired by Satyabhāmā, plucked by its roots the Pārijāta from Devaloka at which Indra fought Kṛṣṇa, but got defeated. The Pārijāta was brought to Dvārakā and planted in front of Satyabhāmā's palace. It is stated that Pārijāta was thus brought and planted by Kṛṣṇa to alleviate the grief caused to Satyabhāmā by the return by Kṛṣṇa of Syamantaka to Satrājit. (Bhāgavata, 10th Skandha).

Ten sons were born to each of the eight chief wives–from Rukmiṇī to Lakṣmaṇā–of Kṛṣṇa. Names of the chief among those eighty sons are given below.

A daughter called Rukmāvatī was born to Rukmī, brother of Rukmiṇī. Pradyumna married Rukmāvatī and Aniruddha was their son. It was this Aniruddha, who added Uṣā. Cārumati, the daughter of Rukmiṇī was married by the son of Kṛtavarman. (Bhāgavata, 10th Skandha).

While Śrī Kṛṣṇa was once having a chat with Rukmiṇī he wanted to test her love for him. So he told her that he was penniless and helpless and was hiding from his enemies there at Dvārakā and that he would only be really glad if she married some other powerful King. Kṛṣṇa had not completed his sentences when Rukmiṇī fell down unconscious. Kṛṣṇa then consoled her. (Bhāgavata, 10th Skandha).

Subhadrā given in marriage to Arjuna. Arjuna had to go on a pilgrimage for one year as atonement for having got into the palace where Yudhiṣṭhira was spending the days with Pāñcālī. It was during this period of his pilgrimage that Arjuna married Subhadrā, who was the younger sister of Kṛṣṇa due to whose cleverness alone Arjuna got her as his wife.

Kṛṣṇa with the Pāṇḍavas. The rest of Kṛṣṇa's life was intimately connected with the history of the Pāṇḍavas. Important roles played by Kṛṣṇa during the period up to the great war, are summarised below :

(1) He conducted Yajña continuously for many years for the protection of Dharma (righteousness).
(2) Permitted Yudhiṣṭhira to peform Rājasūrya yajña.
(3) Alongwith Bhīma and Arjuna, he went to Mathurā in the guise of a Brahmin and killed Jarāsandha.
(4) He crowned Sahadeva, son of Jarāsandha, as King of Mathurā.
(5) He gave a lot of money as donation at the Rājasūya Yajña of Yudhiṣṭhira.
(6) He was presented with ear-rings by Bhūmidevī (goddess Earth).

(7) He killed Śiśupāla.

(8) He made the clothes of Pāñcālī unending when Duryodhana tried to strip her naked in the royal assembly.

(9) He fought Sālva and Saubha.

(10) He once took Subhadrā and Arjuna to Dvārakā.

(11) He consoled the Pāṇḍavas at the Kāmyaka forest.

(12) He ate the bit of a leaf of greens from Pāñcālī's vessel and was pleased with her.

(13) Attended the wedding of Abhimanyu at Upaplavyanagara and gave a lot of money to Dharmaputra.

(14) He sent to the court of King Virāṭa a messenger, who explained to him the corrupt ways of the Kauravas and the righteousness of the Pāṇḍavas.

Nārada wanted to know how Kṛṣṇa managed to satisfy all his 16008 wives. For this purpose he visited their houses and Nārada was wonder-struck to find Kṛṣṇa engaged in conversation with his wives in all the houses he visited. (Bhāgavata, 10th Skandha).

Kṛṣṇa feigned sleep. The Kauravas refused to part with half the kingdom to the Pāṇḍavas, who had returned from their exile in the forest. Both the sides began preparations for war. Duryodhana went to Dvārakā to invite Kṛṣṇa to his side, and seeing him at a distance Kṛṣṇa feigned sleep and lay down there. Duryodhana occupied a stool at the head of Kṛṣṇa's bed. Arjuna, who also came to seek his help, stood with folded hands at Kṛṣṇa's feet. It was Arjuna whom Kṛṣṇa first saw on waking up. But Duryodhana told him that it was he who had come first. Kṛṣṇa was in a fix, and he had to promise to help both the sides. He promised his entire army to one side and his personal help, himself without any weapons with him, to the other side, and Arjuna was asked to make his choice first as he was younger than Duryodhana. Arjuna choose Kṛṣṇa without arms and Duryodhana with his infantry. Kṛṣṇa agreed to act as Arjuna's charioteer.

As messenger of peace in Kaurava assembly. Dharmaputra requested Kṛṣṇa to find out means to avoid war somehow or other and Kṛṣṇa sent a message to Dhṛtarāṣṭra through Sañjaya but nothing came out of it. Ultimately Karṇa himself decided to visit the Kauravas for which purpose he went first to Dvārakā in his chariot with Sātyaki. On his way Kṛṣṇa held talks with many a great sage. From Dvārakā he returned to Haṣtināpura where he visited and consoled Kuntī and Vidura's house. He had his supper also there. The next day he attended Duryodhana's court and strongly pleaded for the Pāṇḍavas. But Duryodhana and others ridiculed him and even attempted to take him captive. Śrī Kṛṣṇa at once exhibited his Viśvarūpa (Cosmic form). The Kauravas were frightened to witness Brahmā on Kṛṣṇa's forehead, Śiva on his chest, Āditya-Vasu-Rudras in his mouth etc. Śrī Kṛṣṇa granted the blind Dhṛtarāṣṭra eyes to see this Viśvarūpa and he sang the praise of Kṛṣṇa. Kṛṣṇa returned to the Pāṇḍavas after advising Karṇa to fight on the Pāṇḍava side in the impending war. (Udyoga Parva).

Kṛṣṇa in the great war. The parts Kṛṣṇa played during the Kuru-Pāṇḍava war are briefly given below.

(1) The Kaurava and the Pāṇḍava armies were gathered at Kurukṣetra in full battle arrary and Arjuna, at the sight of the thousands of relations in the opposite camp,

became a prey to a great delusion and sat down. Kṛṣṇa then enthused him to fight by giving him advice, which came later to be known as the great Gītā. The Gītā contains the Sāṅkhya, Yoga, the characteristics of the wise people and the unwise, description about yajñas, greatness of knowledges, characteristics of Sāṁārakarma, yogins, jñānayoga etc.

(2) At the commencement of the battle, Kṛṣṇa blew aloud his conch Pāñcajanya.
(3) Kṛṣṇa rushed forward with his Cakrāyudha to kill Bhīṣma who then praised Kṛṣṇa.
(4) He prompted Arjuna to kill Bhīṣma.
(5) He received on his chest the Vaiṣṇavāstra shot by Bhagadatta against Arjuna.
(6) Consoled Arjuna, who was lamenting over the death of Abhimanyu.
(7) Consoled Subhadrā, who was sunk in sorrow at the loss of here son.
(8) Consoled the crying Pāñcālī and Uttara.
(9) Took Arjuna in a dream to Śiva and got Śiva's blessing for him.
(10) He looked after the horses in the battlefield.
(11) Prompted Arjuna to kill Duryodhana.
(12) Kṛṣṇa created illusory darkness and prompted Arjuna to kill Jayadratha.
(13) He lifted the darkness after Jayadratha was killed by Arjuna.
(14) As it was not proper for Arjuna and Karṇa to be fighting with each other at mid-night he deputed Ghaṭotkaca to fight Karṇa.
(15) He consoled Dharmaputra, who was grieving over the death of Ghaṭotkaca.
(16) He prompted Arjuna to kill Karṇa.
(17) Withdrew Arjuna from confrontation with Karṇa on the pretext of attending to Dharmaputra, who had been wounded.
(18) A sudden dispute arose between Dharmaputra and Arjuna, who drew his sword to kill the former. And Kṛṣṇa reconciled them by relating the story of Vyādha and Kauśika.
(19) Arjuna got ready to commit suicide: Kṛṣṇa dissuaded him from the attempt.
(20) Kṛṣṇa again prompted Arjuna to kill Karṇa.
(21) In the fierce battle that ensued between Arjuna and Karṇa. Kṛṣṇa pressed down the platform of the chariot when the latter shot the nāgāstra (the serpent arrow). The arrow flew off with Arjuna's crown.
(22) Arjuna killed Karṇa after which Kṛṣṇa prompted Dharmaputra to kill Śalya.
(23) Kṛṣṇa prompted Bhīma to kill Duryodhana in an illusory battle.
(24) As requested by Yudhiṣṭhira Kṛṣṇa left the battlefield for Haṣtināpura and returned after consoling Dhṛtarāṣṭra and Gāndhārī.
(25) Kṛṣṇa cursed Aśvatthāmā who released arrows against pregnant women.
(26) Asked Bhīṣma to instruct Yudhiṣṭhira on Dharma (righteousness).
(27) He granted the boon to Bhīṣma lying on the bed of arrows that he would not feel hunger and thirst and that his intellect would function powerfully as long as he was discoursing on Dharma.
(28) He related to Arjuna the root meaning of his various names.
(29) He explained to sages and Bhūmidevī some profound doctrines about God and the world.

(30) He gave permission to Bhīṣma to die.
(31) Consoled Gaṅgādevī who grieved over the death of Bhīṣma.
(32) He once again revealed the doctrine of the Gītā in the form of discussions between Siddhamaharṣis and Kaśyapa.
(33) After the great war was over he went to Dvārakā with Subhadrā and Sātyaki with the consent of Yudhiṣṭhira.

Śrī Kṛṣṇa again at Dvārakā. When Kṛṣṇa returned to Dvārakā, Sage Uttaṅka visited him. The sage was told details about the Kauravas and the Pāṇḍavas by Kṛṣṇa. He detailed to the sage spiritual principles too and showed him his Viśvarūpa (Cosmic form). Kṛṣṇa participated in festival held by the Yādavas on the Raivata mountain. Afterwards when he went to Dvārakā he told his father Vasudeva details about the war. He himself performed the obsequies of Abhimanyu.

Kṛṣṇa brought back Parīkṣit to life. Kṛṣṇa again went to Haṣtināpura. There Uttarā, wife of Abhimanyu, delivered but the child was born dead as the arrow of Aśvatthāmā had hit her womb. Kṛṣṇa brought the dead child back to life on the request of Kuntī. It was this child, who became later famous as Parīkṣit.

The evening of Kṛṣṇa's life.

The cruse of Gāndhārī. Most of the heroes and distinguished archers like Duryodhana had been killed in the great war, and Gāndhārī overwhelmed with grief and anger at the death of her sons lamented over them loudly. She realised that Kṛṣṇa was the cause of all the destruction and cursed him as follows:

> "If I have gained any powers by my loyal and devout service to my husband, O! Kṛṣṇa I curse you on the strength of that power. Since you forsook relations like the Kauravas and the Pāṇḍavas who quarrelled with each other, you also will have to witness the killing of relations. Thirty-six years from today your relations, ministers and sons will be killed, and you too will be killed by a hunter in the forest. Your women-folk also will cry as we women cry now."

The curse of Gāndhārī that the Yādava dynasty would be annihilated after thirty-six years was fulfilled. In the thirty-sixth year another curse also befell the dynasty which contributed further to its annihilation.

Curses of the sages. The sages Viśvāmitra, Kaṇva and Nārada came to Dvārakā once. Some Yādavas brought Sāmba dressed as a pregnent woman before the sages and asked them derisively what child, whether male or female, would Sāmba give birth to. Angry at this insult, the sages said that the 'pregnant woman' would deliver an iron rod, which would become instrumental for the destruction of the Yādava dynasty. Kṛṣṇa who was told about the curse said that it was as it was destined to be. Next Sāmba delivered an iron rod. The Yādavas filed it into powder and threw the powder into the sea. Śrī Kṛṣṇa enforced prohibition of liquors in Dvārakā with the object of avoiding any untoward incidents in Dvārakā. It was declared that those who produced liquor would be hanged to death alongwith their families.

Evil omens. Signs of the destruction of the Yādavas began appearing. Agents of Kāla visited house after house. Rats multiplied in numbers everywhere in the land, and they began gnawing the nails and hairs of people enjoying sleep. Sheep howled like jackals. Asses were born from cows and cats from mules. Dogs cohabited with rats. The Cakrāyudha (Discus) given to Kṛṣṇa by Agnideva at the time of Khāṇḍavadāha disappeared into the sky while the Yādavas were looking on. Thus symptoms of an all-round destruction were witnessed.

Destruction of the Yādavas. Śrī Kṛṣṇa, Balabhadra, Uddhava and others were about to go on a pilgrimage, and the Yadus, the Vṛṣṇis and the Andhakas began manufacturing and drinking liquor. They also began to quarrel with one another. The powder of the iron rod thrown into the sea was washed ashore and it grew up like arrow-like grass. The Yādavas fought with one another and many were killed. Kṛṣṇa got terribly angry at the death of Sātyaki, Pradyumna and others. He plucked a handful of grass and it transformed itself into an iron rod with which he beat to death those around him. Then all the people plucked up the grass which turned into iron rods. They fought amongst themselves with the iron rods and all of them got killed.

Death of Rāma and Kṛṣṇa. During this period Balabhadra went and seated himself under a tree in deep meditation. Kṛṣṇa stood near him. Dāruka and Babhru also arrived there. Kṛṣṇa deputed Dāruka to Hastināpura to inform Arjuna about the annihilation of the Yādava race. Then Kṛṣṇa went to the palace and consolved the women-folk there. When he told them that Arjuna would come and take care of them, his wives shed tears. Kṛṣṇa then took leave of Vasudeva and returned to Balabhadra. Kṛṣṇa saw even at a distance a white serpent coming out of Balabhadra's mouth and moving away to Pātāla through the sea. The serpent which was the soul of Balabhadra was duly received by the prominent Nāgas in Pātāla. Kṛṣṇa roamed about the forest for sometime and then lay down on the ground immersed in Yoga with his feet raised up. An Asura called Jara, who saw Kṛṣṇa's raised feet from a distance mistook the same for a deer and shot it with his arrows. Kṛṣṇa expired at once and rose up in the guise of Viṣṇu to Vaikuṇṭha. (Mausala Parva).

Reason for Kṛṣṇa's foot being hit by arrow. Durvasas once went to Dvārakā and enquired who there to put him up as a guest. Kṛṣṇa invited him to his palace and treated him as a very honoured guest. He began creating trouble there by breaking vessels, eating only very sparsely at times but eating all that he saw at other times. Kṛṣṇa and Rukmiṇī put up with the vagaries of the sage quite patiently. One day the sage expressed a desire to taste pudding, and accordingly Kṛṣṇa and Rukmiṇī cooked it and served it to the sage. After tasting some pudding he asked Kṛṣṇa to smear his whole body with the balance of it and Kṛṣṇa did so except the bottom of his feet. The sage asked him why he did not smear the nethere surface of his feet with the pudding to which Kṛṣṇa humbly answered that the did not like doing so. Durvasas smeared Rukmiṇī's body with what remained of the pudding. He yoked Rukmiṇī to the chariot and rode off swiftly in it. On the way he whipped Rukmiṇī. Kṛṣṇa ran after the chariot so that he might be of service to the sage. After he had gone some distance the sage jumped out of the chariot and ran through the forest. Ultimately he turned round to Kṛṣṇa and told him as follows: "Oh! Kṛṣṇa! I am pleased with your service. Let Rukmiṇī have the first place among your wives. She will not be affected by old age. And, you will never meet with death by being hit at those parts of your body which have been smeared with the pudding."

When Kṛṣṇa and Rukmiṇī returned to the palace the vessels which Durvasas had broken were found to be in a more glittering condition than of old. Their welfare and happiness were also increased. Kṛṣṇa died hit by the arrow of the hunter on the lower surface of his feet as he had not smeared that part of the body with the pudding left over by Durvasas. (Anuśāsana Parva, Chapter 159), (There is another story to the effect that Jara, the hunter, was Bāli (whom Śrī Rāma had killed reborn, and he killed Kṛṣṇa in retaliation for his former death).

KṚTADYUTI

Queen of King Citraketu. Thought the King had many wives he had no children. He pleased Aṅgiraṣ by means of his austerities and due to the latter's blessing Kṛtadyuti delivered a son. But, her co-wives poisoned the child to death at which both Citraketu and Kṛtadyuti fell down unconscious. Though Aṅgiras and Nārada appeared on the scene and tried their best to console the king and the queen they refused to be comforted. Then Aṅgiras returned to them the soul of the dead child. The soul saluted them and spoke as follows:– "Oh elders, during various births I had been the son of various parents. And, you please point out to me the particular parent as whose son I am to live just now." Nobody had any answer to this question, and the child went on its own way.

Afterwards Citraketu and Kṛtadyuti went round the earth as great devotees of the Almighty, and during this perambulation Citraketu came to the presence of Śiva on whose thigh Pārvatī was sitting then. Citraketu felt ashamed at the sight and questioned Pārvatī about her action whereupon she cursed and turned Citraketu into an Asura. The wellknown Vṛtrāsura was Citraketu thus reborn. Kṛtadyuti ended her life following the curse upon her husband. (Bhāgavata, 6th Skandha).

KṚTAVARMĀ

A King of the Vṛṣṇi dynasty. In the previous generation of Vṛṣṇi also a Kṛtavarman is noticed. The genealogy of both is given below.

Descended from Viṣṇu thus: Brahmā Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti–Yadu–Sahasrajit–Śatajit–Hehaya–Dharma Kuntī–Sadājit–Dhanaka.

Dhanaka had four sons called Kṛtavīrya, Krtāgni, Kṛtavarman and Krtaujas, and one of the four was the first Kṛtavarman.

The dynasty continuous again from Kṛtavīrya-Kṛtavīrya–Kārtavīryārjuna–Madhu–Vṛṣṇi–Yudhājit–Śini–Satyaka–Sātyaki (Yuyudhāna) –Jaya–Kaṇi–Anamitra–Pṛṣni–Citraratha–Viḍūratha–Śūra–Śini–Bhoja–Hṛdīka–Kṛtavarman.

Hṛdīka had four sons, *viz.* Devavāha, Gadādhanvan, Kṛtavarman and Śūra. Śūra begot of his wife Māriṣā ten sons, *i.e.* Vasu, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Kākānīka, Śyāmaka. Vatsa, Kavūka and Vasudeva, Śrī Kṛṣṇa was the son of Vasudeva. The Kṛtavarman referred to below was the brother of Kṛṣṇa's grandfather.

King Satrājit had in his possession the famous gem called Syammantaka. The King's brother Prasena, went for hunting with this jewel on him. A lion killed Prasena, and Jāmbavān killed the lion and got the gem. A scandal was circulated to the effect that Śrī Kṛṣṇa had stolen the gem. But, Kṛṣṇa got back the gem from Jāmbavān and handed it over to Satrājit, who in turn, gave has daughter Satyabhāmā in marriage to Kṛṣna. Though Satrājit wanted to give the gem–Syamantaka–to Kṛṣṇa as dowry, the latter did not accept it.

Akrūra and Kṛtavarman were bosom friends, and they incited another Yādava King Śatadhanvā, go grab the Syamantaka. Śatadhanvā killed Satrājit and took possession of the gem. Hearing about this murder Śrī Kṛṣṇa and Balabhadrarāma set out to kill Śatadhanvā, who, in great alarm, started for north after entrusting the gem to Akrūra and Kṛtavarman. His horse died at Mithilāpurī and he began running. Balabhadra and Kṛṣṇa ran after him, caught and killed him. But, they did not get the Syamantaka.

Now Akrūra and Kṛtavarman began their penance at Kāśī. Seven years passed thus when famine broke out in Dvārakā. When once upon a time famine stalked Kāśī the king had brought Śvaphalka, father of Akrūra, over to Kāśī, and there was no more famine in the country. Therefore, when famine broke out in Dvārakā the Yādavas thought the presence of Śvaphalka's son, Akrūra would dispel the famine. Accordingly Akrūra was recalled to Dvārakā, and along with him returned Kṛtavarman also. Śrī Kṛṣṇa and Balabhadra decided that Syamantaka should be kept by Akrūra himself.

KṚTYĀ (KṚTYAKĀ)

A Rākṣasī who is born when the black arts as enunciated in the Atharvaveda are practised to annihilate enemies. Kṛtyā appear in male form too. Some of the activities of Kṛtyā are given below.

While the Pāṇḍavas were living in exile in the forest, Duryodhana and others went in a procession to the forest. Though Duryodhana was taken into captivity in the forest by a Gandharva, Arjuna saved him out of fraternal consideration for him. Duryodhana returned to Haṣtināpura. Now the question was whether half of the kingdom should be given to the Pāṇḍavas or not. Śakuni and others advised Duryodhana to give it, but the latter remained adamant against it. Dhṛtarāṣṭrastra decided to end his life and for the purpose spread darbha grass on earth and sat thereon. The Asuras heard about these developments and created a Kṛtyā by mantras. The Kṛtyā took Duryodhana to Pātāla where the Asuras advised him against any compromise with the Pāṇḍavas. On the other hand they wanted him to intensify his hatred against the Pāṇḍavas, and they assured him all support. After that Kṛtyā took Duryodhana back to Haṣtināpura.

Devendra once prevented the Aśvinīdevas from drinking Soma juice. (Devas drink a liquid-liqueur extracted from the soma creeper, during yajñas, and that is called Somapāna). Aggrieved at the orders of Indra the Aśvinīdevas wandered about the world in the course of which they approached sage Cyavana of the Bhārgava family. They restored sight to the blind Cyavana, who, in return, assured them that he would see to it that they got the right of drinking soma juice. Cyavana began a Yajña and Indra came for Somapāna. The sage invited the Aśvinīdevas also for Somapāna. Indra prevented them from doing so, and the sage opposed him. Then Indra drew his Vajrāyudha against Cyavana. The sage made Indra's hands paralysed. Further, he raised from the Yājñic fire a Kṛtyā which appeared in male form under the name Madana. Sharp molar teeth hundred Yojanas long, other teeth each ten Yojanas long, hands ten thousand Yojanas long and as big as mountains, round eyes like the Sun and Moon, mouth spitting fire–such was Madana, the Kṛtyā, a really terrible being. Frightened at the sight of the terrible being Indra permitted the Aśvinīdevas to drink Soma.

Ambarīṣa once began the Ekādaśī Vrata and the Devas deputed Durvasas to obstruct it somehow or other. Durvasas came to Ambarīṣa, who requested him to return after bath. But, though the vrata was over the sage did not return and Ambarīṣa fed the Devas with the offerings (havis). Immediately after that Durvasas returned and complained that what he was given gas the left-overs of the havis, By means of black art he freated a Kṛtyā, who charged against Ambarīṣa's throat. Ambarīṣa prayed and the Sudarśana Cakra of Viṣṇu appeared and killed the Kṛtyā and drove Durvasas round the three worlds. At last the sage sought refuge with Ambarisa himself and thus saved himself.

While Kṛṣṇa was rulling Dvārakā, Pauṇḍrakavāsudeva was the King of Kārūṣa. Once he sent a messenger to ask Kṛṣṇa to go and bow down before him as he was the real Vāsudeva. Enraged at this insolent demand Kṛṣṇa cut off Pauṇḍraka's head with the Sudarśana Cakra. The dead King's son, Sudakṣiṇa, to gather power enough to fight Kṛṣṇa went to Kāśī and performed penance to please Śiva. Śiva appeared and taught him the method of creating Kṛtyā. Accordingly he created from fire, a Kṛtyā, who dashed against Kṛṣṇa roaring like hell. Kṛṣṇa used the Sudarsana Cakra, which burnt to death not only the Kṛtyā, but also Sudakṣiṇa.

To change the nature of Prahlāda, a great devotee of Viṣṇu, his father Hiraṇyakaśipu deputed Asura preceptors. But, severe punishments like poisoning, throwing into fire etc. did not succeed in changing the devotee's character. At last, the preceptors raised Kṛtyā from fire. The Śūlam, which Kṛtyā thrust against the throat of Prahlada was broken into hundreds of pieces. Kṛtyā then got angry and turned against the preceptors, who had sent her against Prahlāda. The preceptors fell down unconscious on the verge of death. But, Prahlāda touched their bodies and they became alive again. (Viṣṇu Purāṇa, Part 1, Chapter 18).

KṢETRA (S)

Sacred spots. In Malayālam it means Temples also.

The temples of India are reflections of the outward or body of man. As the soul lives in the body of man, God dwells in the temples. The stone, rock, marble etc. are equal to the bones of the body of a man.

Temples are of two types. One type is the Grāmadevatā temples. These are temples in which goddess Bhadrakali is consecrated and worshipped for the protection of villages and cities. The second type is of special temples. These are temples specially meant for a particular god or goddes. Thus there are temples for Viṣṇu Śiva, Gaṇapati and so on.

Worship of Bhadrakālī existed in India from very early times. When Mohanjodaro and Harappa were excavated idols of Devī (goddess) more than 4000 years old, were obtained from there. During the prevalence of Buddhism in India the goddess Yakṣī and Hāritī were worshipped in India. Later when Hinduism was revived these goddess took their places in it as the goddesses of Hindu Purāṇas and epics. The Kālī temples of Ujjayinī and Calcutta are famous. In the Cidambara temple also the main deity is Kālī. The legend is that Paramaśiva defeated Kālī in a dance. In Mysore Cāmuṇḍī (Kālī) is worshipped as chief goddess or family goddess. Kāmākṣī in Kāñcī, Mīnākṣī in Madura (South India), Mūkāmbikā in North Karṇāṭaka and so on are the gentle and peaceful forms of Kālī.

In many of the temples in South India, Munīśvaran and Karuppan are the grāmadevatās (village gods). In some places Bhairava also is worshipped as grāmdevatā. In certain other places Vīran, Irulan, Kāreṭṭi, Noṇḍi and Pañcaruli are worshipped. Śāstā or Ayyappan has a prominent place among the village goods. Importance is attached to Śāstā or Ayyappan mostly in Kerala and Tamil Nāḍu.

KUBERA

Descended from Viṣṇu thus: Brahmā–Pulastya–Viśravas–Kubera.

Pulastya Prajāpati wedded Māninī alias Havirbhū, daughter of sage Tṛṇabindu, and a son called Viśravas was born to them, Viśravas married Ilibilā alias Daivav arṇinī, daughter of Bharadvāja. Rāvaṇa Kumbakarna and Vibhīṣaṇa were the sons of Vsravas by another wife. (Refer to the genealogy of Rāvaṇa). Viśravas was childless for long, and the above mentioned four sons were the fruits of the boon granted him by Brahmā, whom he pleased by austerities.

Once during Kṛtayuga the Devas went to Varuṇa, and after performing a Yajña for Kubera they told him thus: "In future you live in the ocean itself as *deva* of all rivers, and let the ocean and the rivers you. As in the case of the moon you too will experience waxing and waning." From that day onwards Kubera became the lord of oceans, rivers, streams etc. and all of them together gave him immense wealth. Śiva became a particular friend of Kubera. (Śalya Parva, Chapter 47).

Kubera in Laṅkā. Afterwards Kubera performed penance for ten thousand years in water with head submerged, to please Brahmā. Yet, Brahmā did not appear. Then he performed penance standing on one foot in the centre of Pañcāgni. Brahmā appeared and asked him to choose and boon. Kubera requested that be might be made a lokapālaka (protector of the universe) and the custodian of wealth, and Brahmā responded by supplying Kubera the treasures Śaṅkha nidhi and padmanidhi and also the Puṣpaka Vimāna as vehicle. He was also appointed on the Aṣṭadikpālakas. (India, Agni, Yama, Nirṛti, Varuna, Vāyu, Kubera and Īśa are the eight protectors of the eight regions). Kubera's city is called Mahodaya.

Kubera felt really happy and told his father Viśravas about his new status and dignity. The father also blessed the son. Kubera requested his father to get a city built for him to live in, and his father asked him to settle down in Laṅkā built by Maya on top of the mountain Trikūṭa in the middle of the south sea. From that day onwards Kubera took his abode in Laṅkā. (It was originally built for Indra).

Once upon a time when Brahmā was repeating the Vedas he felt hungry. He was annoyed that at that untimely hour he should have felt hungry, and from his angry face emerged the Rākṣasa called Heti. From his hunger emerged the Yakṣa called Praheti. The Rākṣasa turned out to be an unrighteous being, and the Yakṣa a righteous person. Heti married Bhayā, daughter of Kāla, and a son Vidyutkeśa was born to them, who wedded Sālakaṭaṅkā, daughter of Sandhayā. To them were born a child, whom they forsook in the valley of mountain Manthara and went their own way. Śiva and Pārvatī came that way just then, saw the forsaken child and blessed it. At once the child became a youth. Śiva named him Sukeśa, and he married Devavatī, the daughter of a Gandharva called Maṇimaya. To them were born three sons called Mālyavān, Sumālī. and Mālī. Thanks to the blessings of Śiva all of them became youths as soon as they were born. By means of penances they secured from Brahmā the boon to conquer the three worlds.

They then returned to their father. They did not relish the advice of their father to lead a righteous life. They went round the three worlds harassing people. Maya built for them the city called Laṅkā on the top of the Mountain Trikūṭa.

There is a story about the origin of Trikūṭa. Once a controversy arose between Vāsuki and Vāyubhagavān as to who was the greater of the two. To prove that he was greater than Vāyu, Vāsuki enveloped with his body mountain Mahāmeru so that Vāyu (wind) could not enter it, and Vāyu tried to blow off the mountain with the result that a dust storm concealed the whole world from view. The Devas took refuge in Viṣṇu, who pacified Vāsuki, and he then unwound one coil round the mountain. Vāyu took advantage of the opportunity and swept off one peak of the mountain to the South into the sea, and that peak is Trikūṭa.

Mālyavān, Sumālī and Mālī settled down in Laṅkā, and they married Sundarī, Ketumatī and Vasudhā, the three daughters of Narmadā, a Gandharva woman. Seven sons called Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna Yajñakośa, Matta and Unmatta and a daughter called Nalā were born to Malyavan and Sundarī. Then sons called Prahasta, Akampa, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Danda, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters called Vekā, Puṣpotkaṭā, Kaikaśiasī and Kumbhīnasī were born Sumālī and Ketumatī. Four sons called Anala, Anila, Aha and Sampāti (these four were the ministers of Vibhiṣaṇa) were born to Mālī and Vasudhā.

When the harassments of the Rākṣasas became unbearable the Devas sought protection from Śiva, and Indra detailed to him about the unrighteous actions of Mālayavān, Sumālī and Mālī. Śiva directed the Devas to Viṣṇu, who set out, to fight against the Rākṣasas. Mālī cut at Garuḍa, and Viṣṇu killed him (Mālī) with his Sudarśana Cakra. The other Rākṣasas retreated to Laṅkā. As their presence in Laṅkā was dangerous to the Devas, Viṣṇu directed the Sudarśana Cakra to go to Laṅkā every day and kill the Rākṣasas in groups. The Cakra bean its work, and the remaining Rākṣasas escaped to Pātāla. Laṅkā became thus deserted and Kubera took his abode there. The Yakṣas, born from the hunger of Brahmā roamed about without a leader and ultimately settled dowin in Laṅkā under the leadership of Kubera. (Uttara Rāmāyaṇa).

The other sons of Viśravas like Rāvaṇa returned with boons from Brahmā for the conquest of the earth, and the first thing Rāvaṇa did was to drive away his brother Kubera from Laṅkā. He also took by force the Puṣpaka Vimāna of Kubera, who cursed Rāvaṇa thus: "This will never be your vehicle, but will become that of his, who kills you."

Kubera, with the Yakṣas, Kinnaras, etc. went north and settled on mount Gandhamādana.

The assembly hall of Kubera is 100 yojanas in length and 100 Yojanas wide. High walls surround the city. In the centre of the city is a beautiful mansion studded with gems where Kubera sits surrounded by thousands of women. Māruta Deva carrying fragrance from Kalpavṛkṣa worships him. Gandharva and Apsarā women entertain Kubera with music, Miśrakeśī, Rambhā, Menakā, Urvaśī, Citrasenā, Śucismitā, Ghṛtācī Puñjikasthalā, Viśvācī, Sahajanyā, Pramlocā, Vargā, Saurabheyī, Samīcī, Budbudā, and Latā are the chief among them. Maṇibhadra (Māṇibhadra), Dhanada, Āśveta, Bhadra, Guhyaka, Kaśeraka, Gaṇḍakaṇḍu, Pradyota, Mahābala, Ka, Tumburu, Piśāca, Gajakarṇa, Viśāla, Varāhakarṇa, Tāmroṣṭha, Halakakṣa, Halodaka Haṁsacūḍa, Śaṅkhāvarta, Hemanetra, Vibhīṣaṇa, Puṣpānana, Piṅgalaka, Śoṇitoda, Pravālaka, Vṛkṣabāṣpaniketa, Cīravāsas and Nalakūbara are the chief members in the court of Kubera. Śiva, a good friend of Kubera, very often visits him. Gandharavas and sages like Viśvāvasu, Hāhū, Parvata, Tumburu and Śailūṣa live in Kubera's assembly. Nārada told Dharmaputra that the Kuberasabhā was thus always sweet and pleasant.

Kubera got secret information that the Devas and the Brahmins had decided jointly to complain to Mahāviṣṇu about their unbearable harassment to Rāvaṇa. He sent a messenger to his brother Rāvaṇa warning him to lead a more righteous life. Rāvaṇa got so much enraged at the advice of his brother that he cut the messenger into pieces and served as food to the Rākṣasas.

Rāvaṇa mobilised his army against Kubera and the Devas, and decided first to attack Kubera. At the head of a huge army led by heroes like Mahodara, Prahasta, Mārīca, Śuka, Sāraṇa, Vajradaṁṣṭra, Dhūmrākṣa, Virūpākṣa, Yūpākṣa, Mahāpārśva, Matta, Unmatta, Vikaṭa, Suptaghna, Yajñataka, Makarākṣa, Kumbhakarṇa, Atikāya and Akṣakumāra, Rāvaṇa marched to Alakāpurī where a fierce battle ensued between Rāvana's and Kubera's armies. Many Yakṣas were killed by Rāvaṇa's army, and the Yakṣa hero Maṇicara killed a large number of Rākṣasas. As a last resort Rāvaṇa thrashed Maṇicara on the head with a club and this turned the hair on his head to one side. From that day Maṇicara came to be known as Pārśvamauli (head turned to one side). In the fight that followed between Kubera and Rāvaṇa the former fell down unconscious. But, the Yakṣas brought two Vimānas and carried Kubera to the palace. Rāvaṇa plundered Kubera's palace and carried off to Laṅkā a lot of costly gems and other wealth.

King Marutta once performed a Maheśvara yajña to which were invited Indra, Varuna, Kubera and Kāla. While the yajña was progressing Rāvaṇa came that way with his army. Indra and the others, in great fear, ran away and escaped disguised in various forms, Kubera assuming the form of a chameleon. After resuming his own form Kubera gave the Chameleon the gift to change its colour. It was further blessed that to the onlookers it would seem that there was gold on its cheeks.

Kubera had a Yaksa called Virūpākṣa as Manager, and he was in charge of Kubera's treasures also. Virūpākṣa had employed a gigantic Yaksa to look after the treasures outside the capital. One day a Brahmin called Pāśupata came in search of treasures to Alakāpurī. He know a very peculiar art, *viz.* He would got about with a lamp lighted with 'the ghee of men' (oily substance extracted from human body) and the lamp would tumble down from his hands on earth exactly on spots where treasures lay hidden. Pāśupata tried to unearth Kubera's treasures by the above means, and Virūpākṣa who got scent of the Brahmin's activities got him killed. Since a Brahmin (Pasupata) was killed the sin of Brahmahatyā affected the Yakṣa community, and angered at this Kubera cused Virūpākṣa into a man, and he was born on earth as the son of a Brahmin. Virūpākṣa's wife complained about this curse to Kubera, who told her that she would be born as a daughter of the maidservant of the Brahmin as whose son her husband was born, and that he (son) would marry her. Kubera, further told her that association with her would redeem Virūpākṣa from the curse and that both of them would return to him. Accordingly she lay as a human child at the gates of a Brahmin maid-servant, who took it to her master. The child and the Brahmin's son grew up together in his father's house, and in due course they were wedded to each other. They felt so happy as though at a reunion after a long separation. First the Brahmin boy and after him his wife expired, and they returned to Alakāpurī. (Kathāsaritsāgara).

While emperor Pṛthu was ruling the land in the best interests of his subjects, mountains, trees, Devas, Asuras, Saptarṣis, Rākṣasas etc. came to the earth and sang his praises, and as ordered by the emperor the earth turned itself into a cow and they milked her. It was Kubera who served as calf when the Rākṣasas began to milk the cow. (Drona Parva, Chapter 69, Verse 24).

The Devas crowned Pṛthu as emperor, and, on that occassion imperial symbols were presented to him. The throne was presented by Kubera; the royal unbrella by Varuna; the crown by Indra and the sceptre by Yama. (Bhāgavata, 4th Skandha Chapter 15, Verses 14 and 15).

The Yakṣa called Tumburu once displeasd Kubera, who cursed him into a Rākṣasas. He was to be redeemed from the curse on his death at the hands of Śrī Rāma. Tumburu, who was born as Virādha, the Rākṣasas in Dandhakaraṇya attacked Rāma and Lakṣmaṇa during their stay in exile in the forest and was killed by them. He was cremated in the forest. He resumed his former form as Tumburu and returned to Kubera's palace.

Kubera once looked with jealousy at Pārvatī seated on the left thigh of Śiva, and therefore, he became blind in one eye. When Pārvatī regained her equnimity she turned that eye of Kubera into yellow in colour so that he might always remember the incident. Henceforth Kubera came to be known as Ekapiṅgala.

Kubera also was invited to the chanting of mantras held by the Devas at Kuśāvatī. Kubera was on his was Kuśāvatī with Maṇimān when the latter spat on the head of Agastya, who was performing penance on the banks of river Kālindī. Agastya cursed them thus: "Oh Kubera, your attendant Maṇimān has insulted me. Therefore, he himself and the army will be killed by a man. You will grieve over their death. But, you will be absolved from this curse at the sight of the man, who had killed Maṇimān and his army".

Bhīmasena, who went to mount Gandhamādana in search of the Saugandhika flower could kill Maṇimān and his soldiers because of this curse of Agastya. After killing Maṇimān, Bhīma saw Kubera in person, and the latter got absolved from the curse.

KUCELA

Sudāman, better known as Kucela was a Brahmin class-mate of Śrī Kṛṣṇa at the Āśrama of sage Sāndīpani. One day Sāndīpani's wife deputed Kucela and Kṛṣṇa to collect fire-wood from the forest, and they had to stay the whole night there as they could not find out the way back to the Āśrama due to heavy rain, thunder etc. After their education was over these two thick friends left he Āśrama and their different ways in life.

Śrī Kṛṣṇa became the Lord of Dvārakā, and Kucela a householder with many children, and starvation gripped the family. One day, at the instance of his wife, Kucela started for Dvārakā to visit Kṛṣṇa with a packet of rice flakes as a present to him. Kṛṣṇa received his old classmate most cordially, and ate one handful of rice flakes from the packet brought by Kucela. Rukmiṇī prevented him from a second helping of the flakes. After spending sometime most happily with his old friends, Kucela started homewards. Only on his way back did he think that Kṛṣṇa had not given him any monetary help. But, by the time he reached home his old dilapidated house had converted itself into a beautiful mansion, and his wife and children were in great happiness. Śrī Kṛṣṇa's blessings thus converted poor Kucela into a very rich person. (Bhāgavata, 10 Skandha).

KUMĀRĪPŪJĀ

It is a special item in Navarātripuja. According to the definition 'Kumarika tu sā proktā dvivarṣā yā bhavediha', Kumārī is a two-year old female child. To worship such a child is Kumaripūjā, and it should be conducted accompanied by sumptuous feasts and presentation of clothes etc. There are no hard and fast rules as to how many Kumārīs should be worshipped and as to the manner and method of the worship. The same Kumari may be worshipped during all the days of the Puja, or every day one more girl may be worshipped like this: – one girl on the first day, two on the second day and so on. Or it may be in the order 4, 6, 8 etc or 4, 8, 12, 16 etc. Even if the daily number be nine it is in order. There is no rule that Kumaris alone should be worshipped; any one of the navakanyakās would do. A girl two years old is called Kumari, three years old Trimurti; four years old Kalyani; five years old Rohini; six years old Kālī; Seven years old Caṇḍikā; eight years old Śāmbhavī; nine years old Durgā and ten years old Subhadrā. These girls are called Navakanyakās. But, a child less than two years of age should not be worshipped, because it will not be fully sensitive to taste, smell etc. Also, age alone does not render Kumārīs suitable for worship. They should be absolutely free from ulcers, leprosy, ugliness, squint-eyes, dwarfishness, lameness, bad odour, stigma of low birth etc. For the achievement of special objects a Brahmin child should be worshipped; for victory, a Kṣatriya child and for profit, a Vaiśya or a Sūdra child should be worshipped. The Brahmin may worship Brahmin children; the Kṣatriya, Brahmin and Kṣatriya children; the Vaiśya, Brahmin, Kṣatriya and Vaiśya children; and the Śūdra, Brahmin, Kṣatriya, Vaiśya and Śūdra children. (Devī Bhāgavata, 3rd Skandha).

KUMBHAKARṆA

Descended from Viṣṇu thus: Brahmā– Pulastya–Viśravas–Kumbhakarṇa.

Pulastya, one of the Prajāpatis married Havirbhū (Māninī) and a son called Viśravas was born to them.

Rāvaṇa and Kumbhakarṇa were born to Viśravas of Puṣpotkaṭā, and Vibhīṣaṇasana was born to him of Rākā, and Khara and Śūrpaṇakhā were born to him of Mālinī. The above version is based on verses–1 to 8 in Chapter 275 of the Vana Parva. But, according to Uttara Rāmāyaṇa, Rāvaṇa, Vibhiṣna and Kumbhakarṇa were born to Viśravas of his wife called Kaikaśi. According to the Agni Purāṇa, Puspotkata and Kaikaśi were one and the same.

Rāvaṇa and Kumbhakarṇa were originally the two Devas called Jaya and Vijaya. Viṣṇu appointed them as gatekeepers at Vaikuṇṭha. Once they stopped sages like Sanaka and others at the gates, and the latter cursed Jaya and Vijaya into Rākṣasas. When they complained about the curse to Viṣṇu he promised to welcome them back to Vaikuṇṭha after they had lived three births as Rākṣasas. Accordingly Jaya was born as Hiraṇyākṣa and Vijaya as Hiraṇyakaśipu, both of them Asuras. Mahāviṣṇu incarnated himself as a Boar and killed Hiraṇyākṣa and as Narasimha he killed Hirankasipu. Hiraṇyākṣa and Hiraṇyakaśipu were reborn as Rāvaṇa and Kumbhakarṇa respectively. Mahāviṣṇu, during his incarnation as Śrī Rāma killed both Rāvaṇa and Kumbhakarṇa. Rāvaṇa was reborn as Sisupala and Kumbhakarṇa as Dantavaktra. Both of them were killed by Mahāviṣṇu during his incarnation as Śrī Kṛṣṇa. Thus, the Deva called Vijaya, on account of the curse of Sanaka and other sages, passed through three lives as Hiraṇyakaśipu, Kumbhakarṇa, and Dantavaktra and finally reached Vaikuṇṭha. (Bhāgavata, 7th Skandha).

Kumbhakarṇa spent his childhood with his brothers at the Āśrama of his father on mount Gandhamādana. Kubera was at the zenith of his glory at that time, having been crowned king of the Yakṣas, and also having got the Puṣpaka Vimāna. The reputation of Kubera kindled jealously in Kumbhakarṇa and his brothers. They too performed penance in the forest on one foot for a thousand years. But, Brahmā did not appear. They continued the penance without eating any food. Khara and Śurpaṇakhā stayed there serving their brothers. Even after the second thousand years Brahmā did not appear. Then Rāvaṇa cut off his ten heads and made offerings of them to Brahmā. Then Brahmā appeared. Brahmā restored his heads to Rāvaṇa and he was granted the boon that he would not be killed by anybody but a man. The Devas shuddered at the gift to Rāvaṇa, and feared about the future in case Kumbhakarṇa too got such a boon. At their request Sarasvatī danced on his tongue at the time of Kumbhakarṇa's request for a boon. Kumbhakarṇa wanted NIRDEVATVAM (Absence of all Devas). But by a slip of the tongue (caused by Sarasvatīvati) what he asked for was nidrāvatvam (sleep). Brahmā granted him nidrāvatvam; he said that Kumbhakarṇa, would sleep for six months of the year continuously. Vibhīṣaṇa got the boon that he should remember righteousness in danger and use the Brahmāstra without any training in its use. The brothers returned home after securing the boons, and, after driving off Kubera, the Lord of Laṅkā, Rāvaṇa and his brothers took their abode there.

Death of Kumbhakarṇa. Kumbhakarṇa played a very important part in the Rāma-Rāvaṇa war. Prominent warriors on the side of Rāma, like Sugrīva, his ministers and Lakṣmaṇa fought with him. But, none of them could kill him. At last, Śrī Rāma's arrows killed him

Kumbhakarṇa is not to be viewed merely and purely as an evil character. His advice to Rāvaṇa on various occasions shows noble traits of his character. When Śrī Rāma with his army of monkeys appeared on the other side of the ocean Rāvaṇa held a conference of his brothers, ministers and others at which Kumbhakarṇa spoke as follows:– "You abducted Sītā without consulting us, and we would not therefore be responsible for the consequences of that action of yours. But, it is not proper that the younger brother should keep away when danger faces the elder one, and on that principle here I am ready to fight Rāma."

These weighty words of Kumbhakarṇa throw considerable light on the character of Kumbhakarṇa.

KUMUDVATĪ I

Wife of King Vimarśana of Kirātadeśa. Kumadvatī requested him one day, to put a stop to his cruelties against the people. His reply was as follows:– "Oh! dear wife, don't feel sorry. In my past life I was a dog and, starved almost to death. I went to the gates of the Śiva temple at Pampapura. It was Caturdasi day, and thousands of people had gathered there, and I stood there looking at the Śivaliṅga. Then someone cried out, 'Beat the dog to death', and though, in mortal terror, I ran thrice about the temple, people beat me to death. Since, although only by accident, I had run thrice around the temple, I was born as a king in the present life. I cherish the greatest devotion for Lord Śiva; but, as inherent tendecies do not die out so easily I posses certain characteristics of the dog and that is why I commit the present cruelties."

On hearing her husband's past history Kumadvatī wanted to know about her past also, and Vimarśana said thus: "In the past life you were a she-dove. Once you sat on the top of a Pārvatī temple with a piece of flesh in your beak. Then another dove tried to snatch it from you, and with it you flew thrice round the temple. But, the other dove killed you and flew away with the piece of flesh. Since you flew around the Pārvatī temple thrice you are now born as a queen." Vimarśana told her this also that in the next birth she would be born as the daughter of King Sṛñjaya, as the daughter of the King of Kaliṅga in her third rebirth, as the daughter of the King of Magadha in her fourth birth, as the daughter of King Daśārṇa in her fifth birth, as the daughter of Yayāti in her sixth birth, as the daughter named Vasumatī of the King of Vidarbha in her seventh birth, and that ultimately she would attain salvation. Vimarśana in his next birth would likewise be born as the Sindhu King, as the King of Saurāṣtra in his third birth, as the King of Gāndhāra in his fourth birth, as King of Avantī in his fifth birth, as King Ānarta in his sixth birth, as King of the Pandyas in his seventh birth, and that ultimately he too would attain salvation. Thus, Vimarśana taught his wife that both of them would ultimately attain salvation as they had gone round the temple. (Śiva Purāṇa, Caturdaśīmāhātmya).

KURU

A King called Kuru was born in Dhruva's dynasty.

Descended from Viṣṇu thus: Brahmā–Svāyambhuva Manu–Uttānapāda–Dhruva–Śiṣṭi–Ripu–Cākṣuṣa (Cākṣuṣa Manu) – Kuru.

King Kuru was the grandfather of the reputed Vena and the great grandfather of emperor Pṛthu. Aṇga was the father of Vena. Not much is said about this Kuru in the Purāṇas. Kuru had ten brothers called Puru, Ūru, Śatadyumna, Tapasvī, Satyavāk, Śuci, Agniṣṭu, Adhiratha, Sudyumna and Abhimanyu. Kuru had by his wife Ātreyī seven sons called Aṅga, Sumanas Svāti, Kratu, Aṅgiras, Gaya and Śibi, and to Aṅga was born by his wife Sunīthā the son, who became reputed as Vena. Pṛthu was Vena's son. Prthu had fives son called Antardhāna, Vādī, Sūta, Māgadha, Pālita. To Antardhāna was born of his wife Śikhaṇḍinī a son called Havirdhāna, to whom were born by his wife Dhiṣaṇā six sons called Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vṛaja and Ajina. The above is the only information available about this Kuru dynasty in the Purāṇas. (Viṣṇu Purāṇa, Part I, Chapter 13).

KURU

The very famous King Kuru was born in the Puru dynasty. His genealogy is given hereunder. Descended from Viṣṇu thus: Brahmā–Atri–Candra–Budha–Purūravas–Āyus–Nahuṣa–Yayāti–Puru–Janamejaya–Prācinvān–Pravira–Namasyu–Vītabhaya–Śaṇḍu–Bahuvidha–Saṁyāti–Rohovādī–Raudrāśva–Matināra–Santurodha–Duṣyanta–Bharata–Suhotra–Suhotā–Gala–Garda– Suketu–Bṛhatkṣatra–Hasti–Ajamīḍha–Ṛkṣa–Saṁvaraṇa–Kuru.

To Kuru were born four sons called Parīkṣit, Sudhanus, Jahnu and Niṣadhāśva. The genealogy of the Kuru Kings is as follows: Sudhanus-Cyavana–Kṛti–Uparicaravasu–Bṛhadratha–Kuśāgraja–Ṛṣabha–Puṣpavān–Juhu.

Jarāsandha was another son of Bṛhadratha. Jarāsandha had four sons called Soma, Sahdeva, Turya and Śrutaśru. From Jahnu, the following sons were born: – Suratha–Viḍūratha–Sārvabhauma–Jayatsena, –Ravīya–Bhāvuka–Cakroddhata–Devātithi–Ṛkṣa–Bhima and Pratīca. Pratīca had three sons called Devāpi, Śantanu and Bālhīka. Śantanu is known as Mahābhiṣak also. Dhṛtarāṣṭra and Pāṇḍu were the successors of Santanu, and they came to be known as Kauravas also as they belonged to the dynasty of Kuru. But, since the sons of Pāṇḍu were born of Devas they may not be called Kauravas.

(i) Kurukstra became holy and sanctified on account of Kuru's *tapas.* (Ādi Parva, Chapter 94, Verse 80).

(ii) While Kuru was once ploughing a land in Kurukṣetra Indra appeared there, and they had a talk. (Śalya Parva, Chapter 53 Verse 6).

(iii) While Kuru was once performing a yajña at Kurukṣetra, the river Sarasvatī went there under the name Sareṇu (Oghavatī) and watered the land (Śalya Parva, Chapter 38, Verses 26 and 27).

KUŚA

Once of the two sons of Śrī Rāma, the other being Lava.

To Sītā forsaken by Rāma a son called Lava was born while she was living at the Āśrama of Vālmīki. One day Sītā took Lava to the stream to bathe him, and Vālmīki, who did not know about it was upset not to see the child in the Āśrama. He feared that it might have been eaten up by some animal, and fearing that Sītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before. When Sītā returned to the Āśrama with Lava after their bath Vālmīki explained the whole situation to Sītā. Since the second child was created with Kuśa grass he was called Kuśa, and he was made the second son of Sītā.

Śrī Rāma decided to conduct as Aśvamedha Yajña. It was ordained that the emperor, who conducted a yajña should have his wife. As Sītā had been abandoned, Rāma had no wife for the purposes of the yajña. It was laid down that in the absence of the wife a statue of hers may be made with palāśa wood. But, Vasiṣṭha decreed that a statue of Sītā might be made with gold. The yajña was to be held in the Naimiṣa forest. During the triumphal tour of Śatrughna with the yājñika horse he reached the banks of the river Tamasā near the Āśrama of Vālmīki where Lava and Kuśa captured the horse. Śatrughna could not defeat Lava and Kuśa, and they routed the additional force also which arrived under the leadership of Lakṣmaṇa to help Śatrughna. Then Vālmīki intervented and the horse was returned to Śatrughna. Afterwards, Vālmīki, Sītā and Lava Kuśas also attended Śrī Rāma's yajña where Lava and Kuśa recited the poem Rāmāyaṇa composed by Vālmīki Rāma recognised the boys and they were made to live in Ayodhyā. Thus did Kuśa visit Ayodhyā.

The Kathāsaritsāgara tells the following story about Kuśa's visit to Ayodhyā.

Vālmīki duly performed the thred-wearing ceremony of Lava and Kuśa and taught them, even in their very childhood, all arts and sciences including the secrets about divine arrows. The boys one day killed a deer in the Āśrama and worshipped with its flesh the liṅa, which Vālmīki used to worship daily, and as a result of that the sage became ill. Sītādevī requested for penance for the action of her children, and Vālmīki said that Lava should bring golden lotus flowers from Vaiśravaṇa's pond and flowers of Kalpakavṛkṣa from him garden, and that Lava and Kuśa together should worship the Śivaliṅga with those flowers. Lava then went to mount Kailāsa and after killing many Yaksas collected the flowers. On his way back he rested for some time at the foot of a tree. Just then Lakṣmaṇa, who was on the look-up for a human being for the naramedha (human sacrifice) of Śrī Rāma, also reached the spot. He decided to take Lava captive with him, and they fought with each other for sometime. At last Lakṣmaṇa took Lava captive by using mohanāstra (arrow which makes the opponent unconscious) and took him to Ayodhyā. Sītā was pained that Lava had not returned yet, and Vālmīki with his divine vision understood the reason for his absence. He deputed Kuśa to Ayodhyā to bring back with him Lava somehow or other. When Kuśa reached Ayodhyā, Śrī Rāma was conducting the Aśvamedha yajña, and Kuśa, successfully confronting a number of people, got into the yajña ground. In the combat that ensued between Kuśa and Lakṣmaṇa the latter was defeated, as he could not Kuśa due to the greatness of Vālmīki. When Śrī Rāma asked Kuśa who he was he replied that he was the brother of Lava and that he had heard from his mother Sītā that both of them were the sons of Śrī Rāma. Rāma was overjoyed to hear that and he covered the boys with kisses. Sītā also was brought down from the Āśrama of Vālmīki, and all of them lived very happily.

Kuśa's reign. Following the demise of Lakṣmaṇa Śrī Rāma divided the country between Kuśa and Lava. A city called Kuśāvatī was built in the Kosala Kingdom and Kuśa was a crowned King thereof. Thirty-two out of the sixty-four akṣauhiṇīs of the kings of the solar dynasty, four out of the eight ministers and half of the movable property were allotted to Kuśa. Lava was crowned king of north Kosala where a city called Śarāvatī was built for him, and the other half of the army, ministers etc. became his share. While Kuśa and Lava were rulling the country thus, Śrī Rāma immolated himself in the depths of the river Sarayū.

KURUKṢETRAMĀHĀTMYA

The glorification of Kurukestra and other Tīrthas of this region forms an important topic of the Vāmana Purāṇa. The first Vāmana-carita of the Vāmana-Purāṇa, too is connected with Kurukṣetra (स. मा. 1-10 fo the Critical Edition). The other chapters (i.e. स. मा. 11-28) are devoted the glorification of Kurukṣetra-tīrthas including the Sthanu Tīrtha. All these chapters comprise of 1228 Ślokas, whereas, the whole Vāmana Purāṇa, including these chapters also, consists of about six thousand Ślokas. Thus, the glorification of Kurukṣetra covers about one fifth of this Purāṇa. However, the authenticity of these chapters was challenged by their exclusion in some versions of the manuscripts collated for the purpose of the constitution of the critical text. Thus, it was necessary to verify the authenticity of these chapters on the evidence of other material, if any. In the meantime a manuscript named *Kurukṣetra-māhātmya* by Śankarācārya was procured from the Asiatic Society, Calcutta. The manuscript was consulted with the purpose whether it cites from the Kurukṣetra portion of the Vāmana Purāṇa. The manuscript has amply cited from this portion of the Vāmana Purāṇa and it is obvious that it goes to that category of the MSS which contain the Kurukṣetra portion. Here, some information about this manuscript is provided.

The manuscript bears the number 1737-59-B4. It contains 167 folios of which 46th folio is missing. Size of folio is 28 × 11cm. and each folio contains normally 9 lines per-page and each line covers about one Śloka. The manuscript is ascribed to Śaṅkarācārya:

शंकरेणावतारेण यथाबुद्धचनुसारितं ।
क्रियते तस्य विस्तारो भूषणीयो द्विजोत्तमैः ।

Folio 1B

Here the word clearly points to Ādi Śaṅkarācārya. But from the use of such modern words as जींदग्राम (folio 18B), रसोलाग्राम (21 B), कसूहरणग्राम (22 A), (75B, 76A) etc., the manuscript seems to be of a very late date. It seems that this work has compiled by some Sannyāsī of Kurukṣetra who with the purpose of enhancing the authenticity, sanctity and antiquity of his work ascribed it to Ādi Śaṅkarācārya. Or, it may be also possible that the author himself was called by the name Śaṅkarācārya. The Manuscript is written on paper and the condition of the manuscript is quite good. It is dated Saṁvat 1864 – 1807 A. D.). The scribe is called. The writing is full of mistakes. The text is divided into 26 chapters and the each chapter is termed as. The author of the text has collected extensive quotations from various texts among which the Vāmana Purāṇa and Mahābhārata are foremost. Some other texts cited here are: and a few others. From these extensive quotations from the so many text it is evident that the author has spared no pains to make the book authentic and comprehensive, though the identifications of these quotations is yet to be ascertained.

One of the important features of this manuscript is the identification of the Kurukṣetra-tīrthas with modern places. The author has given his own identification of some of these Tīrthas.

In this way the author has identified many of the Tīrthas of the Kurukṣetra. It will be very useful for the preparation of Geographical map of the Tīrthas with modern identifications. It is necessary that this identification be cheked with the help of the district Gazetteer and other local maps of the Kurukṣetra.

KṚṢṆA LILA

The Purāṇas hold a unique place in the history of the religious literature of the Hindus. They are an inexhaustible mine of pure gold in the shape of very useful and interesting information which they contain not only about the social and political history of this vast land but also about the ethical and philosophical problems of perennial interest. They are indeed a veritable encyclopaedia of Hindu Religion and Ethics. At a time when the language and the teachings of our oldest scriptures, the Vedas—the Fountain-head of all religions and philosophies-were, due to the prevailing ignorance of the age, liable to be misconstrued and misunderstood, the venerable Vedavyāsa, the great benefactor of humanity, took upon himself the onerous task of composing such works for the benefit of the erring mortals as will be suitable compendia for explaning in an easy way the subtle truths and the profound problems of the holy Śruti. These works are the present Purāṇas, which have got the obvious purpose of popularizing and propagating the ideas and ideals of the great Sanātana Dharma.

At present we are not concerned with the study of the age and authenticity of the Purāṇas. Suffice it to say that we hold all the eighteen Purāṇas to be of equal importance for the study of our ancient culture and religion and do firmly believe that, inspired as they are by a highly noble ideal for their composition, they are undoubtedly characterized by an unmistakeable unity of purpose running through all them. As the classical definition of Purāṇas has it, they possess five wellknown characteristics. They deal, as ideally conceived, with (creation), (dissolution of the universe), (royal genealogies), (different Manu-ages) and (detailed histories of some of the prominent royal dynasties of ancient India). This is only an ideal description, but all the Purāṇas do not conform to it. It is only in some of the major ones that all these characteristics attain their full scope and significance.

AGNI-PURĀṆA

As it stands, it presents an excellent epitome of all available and useful information about the different branches of learning and sciences. Hence its very nature forbids its attempting a lengthy treatment of Śrī Kṛṣṇa's life. It has devoted a single *adhyāya, viz.* The 18th, consisting of only 56 short anuṣṭup verses, and thus catelogues only the important events connected with the life and work of Śrī Kṛṣṇa.

BRAHMĀ-PURĀṆA

It contains 33 Adhyāyas (180-212) on the life of Śrī Kṛṣṇa Both the līlās those of Vṛndavana and Dvārika have been presented here in a concise form. Here are to be found all important Vṛndavana-Līlās which we have come to associate with the name of that Divine Cowwherd. The 189th Adhyāya gives a fine description of Rāsa-Līlā, where we find veritable echoes of some of the charming verses of Śrīmad Bhāgavata. The Gopīs' lament at the sudden departure of Śrī Kṛṣṇa to Maṭhurā at the instance of Akrūra is profoundly touching and truly heart-rending. But a thorough comparision of these Adhyāyas with those in the fifth Aṁśa (book) of the Viṣṇu-Purāṇa reveals the fact that they contain a nicely made epitome of the latter. Here we find that two or three Adhyāyas have been condensed into one by the omission of a large number of verses not considered essential for following the thread of the narrative. For want of space we are compelled to omit a detailed comparision and analysis of these chapters here, but wish to stress the point that these chapters of the Brahmā-Purāṇa are totally based upon those of the visnu-Purāṇa as is evident not only from the similarity of ideas but also from the identity of their construction and phraseology. In fact, they present a judicious selection of the verses of Viṣṇu-Purāṇa with the obvious purpose of giving, in a nutshell, the chief events of Śrī Kṛṣṇa's life.

PADMA-PURĀṆA

It is one of the most important among the major Purāṇas. In point of extent and volume it is second only to the great Skanda-Purāṇa, which is easily the most voluminous among the Purāṇas. The text of the Purāṇa as published from the Ānandāśrama, Poona, contains six Khaṇḍas or books. They are Ādi, Bhūmi, Brahmā, Pātāla, Sṛṣṭi and Uttara Khaṇḍas. Out of these, two books devote special Adhyāyas to the elucidation of many important topics of Vaiṣṇava theology as well as concise treatment of Śrī Kṛṣṇa's life. A critical study of this Purāṇa is essential for understanding the theological basis of the various schools of medieval Vaiṣṇavism, especially of the Gandīya Vaiṣṇavism. In fact, its greatest value lies in its being thoroughly imbued with the Vaiṣṇava spirit. In consonance with its true nature we find special items of purely vaiṣnava faith properly handled and popularity treated therein. Thus in the 50th Adhyāya of the Uttara-Khaṇḍa is described the Māhātmya of Gopī-candana; the 83rd and 84th Adhyāyas give a popular description of a typical Vaiṣṇava; the 85th Ayodhyāya describes, with the proper mantras for recitation, the festival called Dololsava, which is to be celebrated on the Ekādaśi day of the bright half of the Caitra month. It is the Padma-Purāṇa that contains that celebrate Māhātmya of Śrīmad Bhāgavata in Adhyāyas 189 to 194, illustrated with the aid of the well-known anecdote of Dhundhukārī, who attained his final liberation as a direct result of the hearing of Śrīmad Bhāgavata for seven days only.

So much for the Vaiṣṇava element in this Purāṇas. Now coming to the treatment of the life of Śrī Kṛṣṇa, we find it described twice, one in the Pātāla-Khaṇḍa and then in the Uttara-Khaṇḍa. In the second, there are eight chapters devoted to it from the 272nd to the 279th. Here the very first Ayodhyāya consists of a highly philosophical praise uttered by Indra to Śrī Kṛṣṇa in which the whole of the celebrated Hiranyagarbha-Sūka has been incorporated, of course, with the necessary linguistic and metrical changes–due to its adoption in a Purāṇic text. The great value of this Stotra lies in presenting a Purāṇic interpretation of a Vedic-Sūkta. Another peculiarity of this section lies in the fact that a large portion of the 277th and the 279th Adhyāyas is written in a clear and chaste prose of the well-known Purāṇic type.

The other section occurs in the Pātāla-Khaṇḍa of the Purāṇa and is of extreme value for properly understanding the theological and philosophical conceptions of the medieval Vaiṣṇava sects. This section consists of eight chapters and extends from the 69th Adhyāyas to the 77th. The 69th Ayodhyāya furnishes a highly elaborate and allegorical conception of Vṛndavana, which is taken to represent upon the surface of the earth the ideal Vṛndavana-Nitya Vṛndavana as it is termed the highest abode of Bhagavān situated even above the far-elevated Vaikuṇṭha. The city of Mathurā is represented as a lotus of a thousand petals and with strict accuracy the complete circle is divided and subdivided into, different parts each of which has been described with its presiding deity. The present vrndavana has also been similarly represented in the Brahmā-saṁhitā, one of the famous scriptures of the Pañcarātra school. The rest of the section has been devoted to the elucidation of the real nature of Rādhā and Her companions–their names, their mystical significance, their relative importance and relation with Śrī Kṛṣṇa in the Rāsa-Līlā, etc. Scholars know that Rādhā, who plays such an important role in the growth of the later Vaiṣṇavism, is conspicuous by Her absence from the pages of the Viṣṇu and the Bhāgavata Purāṇas, but it is in the Padma as well as in the Brahmāvaivarta that we meet with the complete paraphernalia of the Rādhā-Cult. Hence the extreme importance of the Padma-Purāṇa in the history and growth of Vaiṣṇavism is quite evident.

THE BRAHMĀVAIVARTA-PURĀṆA

It is one of the most celebrated Purāṇas containing a detailed description and popular presentation of the charming. Līlās of Śrī Kṛṣṇacandra. The Purāṇa as it goes has 4 large sections of Khaṇḍas–*viz.*, (1) Brahmā-Khaṇḍa, (2) Prakṛti-Khaṇḍa, (3) Gaṇeśa-Khaṇḍa and (4) Kṛṣṇa-Janma-Khaṇḍa. The last book contains about 129 chapters and thus presents an elaborate and comprehensive account of the great deeds performed by Śrī Kṛṣṇa either at Vṛndavana or at Mathurā and Dvārakā. But the great merit of this Purāṇa lies in its attaching greater importance to the Rādhā element in the Kṛṣṇa-worship. And hence naturally the Vṛndavana-Līlās have received an elaborate treatment at the hand of the writer, and the figure of Rādhā as painted there emeges out of here hazy associations and vague Surroundings into a living figure of great personal and supreme spiritual charm. In reality the Brahmāvaivarta completes the divine picture of Rādhā as portrayed by the cognate Padma-Purāṇa and the two together stand out as the most authoritative texts upon the worship of Śrī Kṛṣṇa with a special leaning towards the Rādhā element therein. Suffice it to say that the later Vaiṣṇava theologians have amply drawn for their materials upon these sections of the Padma and the Brahmāvaivarta Puranṣ.

THE VIṢṆU-PURĀṆA

For the study of the philosophy of Vaiṣṇavism this Purāṇa alongwith Śrīmad Bhāgavata occupies an extremely important place. Though not much in extent and volume (it contains only 126 Adhyāyas, and is thus, only one-third of the Bhāgavata), it has supplied the most important materials for the philosophical superstructure of Śrī Vaiṣṇavism. The face is not unknown to scholars that the great Rāmānujācārya has drawn copiously upon this Purāṇa for the sake of making his philosophical theories tally with the Purāṇic conceptions. Hence, the importance of this Purāṇa for a study of the Vaiṣṇava faith.

The Viṣṇu-Purāṇa has been divided into six sections or books styled as Aṃśas. The fifth book is entirely devoted to a description of Śrī Kṛṣṇa life. All the important Līlās of Śrī Kṛṣṇa have been presented here in an excellent literary form. The same old and familiar Anuṣṭup in there; but it does not possess that looseness of construction frequently met with in the other

Purāṇas, but has got a peculiarly chaste literary ring about it. The writer has done full justice to the life of Śrī Kṛṣṇacandra by his impartiality for all Līlās; he has followed the golden mean by allowing the important events of both the portions of Śrī Kṛṣṇa's life in equal scope for their presentation. Thus, the 38 Adhyāyas of this book are of paramount importance for presenting a complete picture of the life of a very busy individual. The mystical Rāsa-Līlā has been described in a particular and charming manner but it is important to note that like the Bhāgavata even here the name of Rādhā is conspicuous by its absence.

ŚRĪMADBHĀGAVATA-PURĀṆA

On the life of Śrī-Kṛṣṇa, and for a complete description of His divinely charming Līlās, there is no higher authority than the Bhāgavata. Though the other incarnations have also been treated here, Śrī Kṛṣṇa's Līlās are, in fact, the main theme of this Purāṇa. In print of literary charm and philosophical subtlety, it is indeed equalled by no other Purāṇa. The supreme importance of the Bhāgavata can also be gauged by the host of commentaries and glosses written by those learned scholars of ancient times who are reckoned by later generations to be the highest authorities on such subjects. The language has got a supreme beauty of its own, and, though at time a bit archaic and hence somewhat difficult, it possesses a uniform dignity of expression, rarely to be met with in the other compositions of the same type. The old critical statement has a large element of truth in it, since it is no exaggeration to say that the Bhāgavata-Purāṇa is a variable touchstone of Shastric knowlede.

Out of the twelve books or Skandhas as they are called the tenth deals entirely with the Līlās lf Bhagavān Śrī Kṛṣṇa. This Skandha is not only the longest of all, but covers about one-fourth of the whole of the Bhāgavata. It is divided into two parts, the first part, containing 49 Adhyāyas, taken up entirely with those Līlās of Śrī Kṛṣṇa which centred round Vṛndavana and Mathurā; while the second part, consisting of 41 Adhyāyas, deals with the incidents of Śrī Kṛṣṇa's later life connected with Dvārakā and thus in these 90 Adhyāyas we possess information about Śrī Kṛṣṇa in greater detail then in any of the Purāṇas. Despite its possessing a few more Adhyāyas, the Brahmāvaivarta cannot surpass the depth and that literary charm which are deservedly associated with the name of the latter Purāṇa. Space forbids us to enter into a detailed analysis of the tenth book; but we cannot close these notes without remarking that, as the tenth is considered to be the quintessence of the whole of the Bhāgavata, so the five Adhyāyas (29-33) deceptive of that divinely inspired Rāsa-Līlā of Śrī Kṛṣṇa are rihgtly recknoed as the very quintessence of the whole of the tenth Skandha. The fact is that the Rāsa-panca-ddyāyi in Śrīmad Bhāgavata is a literature by itself, so charming in expression, so deep and subtle in its philosophical contents, so mystical and divine in its entirely that the like of it cannot be found anywhere in the whole range of the vast Sanskrit literature. Another peculiar feature of this book is its abounding in a number of delicious songs mostly sung by the Gopīs in different occasions, the sweetest of the lot being the celebrated Gopī-gīta in the 31st. Ayodhyāya and the most philosophical and the subtlest being the Śruti-Gīta in the 87th Ayodhyāya. The presentation of Śrī Kṛṣṇa Līlās on the whole is, at once simple and charming. Rightly is Samādhi-bhāṣā of Vyāsa considered the most important of the authorities in the Vaiṣṇava sects founded by Śrī Caitanya and Vallabhācārya.

Conclusion

This humble attempt on the part of the writer will no doubt disclose the fact that there are, due to the emphasis laid upon these aspects, two lines of approach to the chequered history of Śrī Kṛṣṇa as found in those major Purāṇas that devote special books or sections to the proper delineation and subtle analysis of one of the most important, though highly complex, personalities of ancient times. One is in main *thelogical*, where the author has taken great pains to explain in a lucid way the spiritual meaning underlying incidents and the deep allegory concerning the life-history of Śrī Kṛṣṇa–His present environments, His companions and friends, etc., especially belonging to His earlier life at Vṛndavana and Gokula. This is the main point in the Kṛṣṇa sections of the Padma and Brahmāvaivarta Purāṇas, which have been naturally utilized in such Pañcarātra works as Bṛhad Brahmāsaṁhitā and others and have also been extensively drawn upon from laying the theological foundations of the medieval Vaiṣṇava schools with a learning towards the Rādhā element in Kṛṣṇa-worship. The other line of approach is cheifly *philosophical*, where the other elements have been subordinated to stress the philosophical aspects of Śrī Kṛṣṇa and His worship. This is virtually presented into he Viṣṇu and the Bhāgavata Purāṇas, where the divine aspects of Śrī Kṛṣṇa have been amply brought out in all their subtle beauty and sublime charm. But even here we realize a fine shade of difference in the indebtedness of the later Vaisnava sects to these ancient storehouses of Vaiṣṇava faith and culture. Śrī-Vaiṣṇavism with its preference for the worship of Lakṣmī-Narayana is more indebted to the Viṣṇu-Purāṇa for its philosophic contents than to others and hence Ācārya Rāmānuja shows a considerable partiality for this Purāṇa in the copious extract he has made in support of his philosophical position. On the other hand, Śrīmad Bhāgavata is the mainstay and the supreme authority with those Vaiṣṇava cults which show a preference for the worship of Rādhā Kṛṣṇa. And hence it is no wonder that it is the most important scripture of the Caitanya and Vallabha sects of Vaiṣṇavism and naturally it has been accorded there an equal, if not a greater, authority with the wellknown Prasthānatraya represented by that spiritual trio, the Vedas, the Brahmā-Sutras and the Bhagavadgita. If the one school extols the Bhāgavata to be the spotless authority, the other is not far behind it in showering eulogies upon it and in claiming it to be the of Veda-Vyāsa. In fact, these schools have their life and being in the supremely spiritual atmosphere created for the benefit and the amelioration of the teeming millions with its emphasis upon gaining the Divine Grace through devotion which the Purāṇa inculcates to be the only panacea for all human ills.

KUŚANĀBHA

A son born to Kuśa of Vaidarbhī. (For Genealogy see under Viśvāmitra). Sage Kuśa had four sons, namely Kuśamba, Kuśanābha, Asūrtarajasa and Vasu, and Kuśanābha built Mahodayapura and lived there. One hundred daughters were born to him of his wife Ghṛtācī. Vāyubhagavān once asked the girls to marry him at which proposal they laughed at him in derision. He cursed them and made them hunch-backed ugly women, and Kuśanābha felt very sorry about this cruel fate of his daughters.

To Somadā, daughter of a Gandharva woman called Ūrmilā, had been born a son, Brahmādatta, due to the mental power of the sage Cūli Kuśanābha gave in marriage his hundred daughters to Brahmādatta, and they were cured of their hunch at the touch of Brahmādatta and became their previous beautiful selves.

Kuśanābha conducted the yajña called Putrakāmeṣṭi, and Kuśa, who was so pleased by the yajña blessed him to have a son called Gādhi. Viśvāmitra was the son of this Gādhi. Viśvāmitra had also a sister Satyavati, whom Ṛcīka wedded.

KUŚASTHALĪ

The ancient name of Dvārakāpurī; an island. It was emperor Revata, son of Ānarta, the grandson of Vaivasvata Manu, who first built a city in Ruśasthalī and ruled the country. Their genealogy: Descended from Viṣṇu thus: Brahmā–Marīci–Kaśyapa–Vivasvān–Vaivasvata Manu–Śaryāti (Śayyāti)–Ānarta–Revata. Certain Purāṇas state that it was Ānarta, who first built forts at Kuśasthalī. It would not be incorrect to say that Ānarta built forts in this city first founded by his son Revata. The city was sunk in the sea after a few years. Afterwards the region remained as a forest for long years. It was later on that Śrī Kṛṣṇa built Dvārakā there. Following Kṛṣṇa's death the Yādava dynasty got annihilated and the region was again swallowed by the ocean. Dvārakā is believed to have been an island situated in the sea to the west of Gujarat. Even today there is a place called Dvārakā on the coast of Indra to the west of Gujarat. (Devī Bhāgavata, 7th Skandha and Bhāgavata, 10th Skandha).

L

LAKṢMAṆĀ.

Son born to Daśaratha of Sumitrā.

Since details about Lakṣmaṇā are included in the story under 'Rāma' only a short description is given below:

Daśaratha, King of Ayodhyā had three wives, Kausalyā, Kaikeyī and Sumitrā. To obtain children Daśaratha performed a sacrifice named Putrakāmeṣṭi requesting the great sage Ṛsyaśṛṅga to officiate at the ceremony. At the close of the ceremony a divine person rose up from the sacrificial fire with a pot of pudding and all the three wives became pregnant by eating the same. Kausalyā gave birth to Śrī Rāma. Kaikeyī to Bharata and Sumitrā to Lakṣmaṇā and Śatrughna. Lakṣmaṇā was an incarnation of Ananta and so Rāma and Lakṣmaṇā had more attachment to each other.

Viśvāmitra once took Rāma and Lakṣmaṇā to the forests to give protection to the sages against the demons who gave them trouble. In the course of that Viśvāmitra took them to the Savyaṁvara held at the court of Janaka and Śrī Rāma married Sītā and Lakṣmaṇā married Ūrmilā.

When the coronation of Śrī Rāma was about to take place, Kaikeyī demanded of Daśratha, on the strength of the two boons granted to her on a previous occasion to send Śrī Rāma to the forests for fourteen years and crown Bharata her son as King. Daśaratha was compelled to accede to her request and so Śrī Rāma went to the forests. Sītā and Lakṣmaṇā accompanied him. Lakṣmaṇā during the fourteen years of their exile followed his brother Rāma like a shadow. Lakṣmaṇā cut off the breasts and nose of Śūrpaṇakhā, the demoness who made amorous overtures to them Lakṣmaṇā acted promptly and bravely when the notorious trio, Khara, Dūsaṇa and Triśiras attacked them and he was responsible for the slaughter of the three. Rāvaṇa, coming to know of that, carried away Sītā to Laṅkā.

Grief-stricken, Rāma and Lakṣmaṇā roamed about in the forests searching for Sītā. At last they came to Sugrīva with whom they made an alliance. Rāma and Lakṣmaṇā and Sugrīva in return helped Rāma and Lakṣmaṇā to fight Rāvaṇa. Accompanied by an army led by Sugrīva Rāma and Lakṣmaṇā went to Laṅkā and defeating Rāvaṇa took and Lakṣmaṇā helped his brother in his duties. When there arose a scandal about Sītā from the people, Śrī Rāma asked Lakṣmaṇā to take Sītā away to the forest and leave her there. In the Aśvamedha conducted by Śrī Rāma, Lakṣmaṇā led the sacrificial horse and the horse was blocked and captured by Lava and Kuśa and Lakṣmaṇā fought against them.

When the purpose of the incarnation of Rāma was over, god of Death in the garb of a sage approached Śrī Rāma for a private talk. Rāma and the sage were closed in a room and Lakṣmaṇā was asked to keep watch over the door with instructions not to allow anybody inside. After sometime sage Durvāsas came there and Lakṣmaṇā entered the room to give his brother the information of his arrival. Rāma was angry and abandoned Lakṣmaṇā and, feeling repentant later, Śrī Rāma jumped into the river and drowned himself before a huge crowd of weeping subjects. Lakṣmaṇā immediately need his life by drowning himself at the same place where his brother did so.

Devī originated from the left side of Paramātmā (Supreme Being). The beautiful Devī by a command from the Suprme Being divided herself into two enchanting damsels both equal in figure, splendour, age, majesty, adornment and love. One of these was Lakṣmīdevī and the other Rādhādevī. That born of the left was Rāma and that of the right, Rādha. Rādhā wedded herself to the two-handed Śrī Kṛṣṇa and Lakṣmī also wanted the same person and so Bhagavān himself became two, Śrī Kṛṣṇa from the left side as a two-handed person and as four-handed Viṣṇu from the right side. (9th Skandha. Devī Bhāgavata).

Lakṣmī had many incarnations and she had been on earth in different forms at different times. They are given below:

Once the Devas became aged and afflicted with rugosity and grey hairs by a curse of Durvāsas. Indra lost his majesty and was ousted from Svarga. Svargalaksmī deserted Devaloka and went to Vaikuṇṭha and merged with Mahālakṣmī.

The Devas were greatly aggrieved on account of this plight of their and they went to Satyaloka and appealed to Brahmā to find a solution to their difficulties. Brahmā was helpless in the matter and so they all together went to Vaikuṇṭha and represented their grievances before Mahāviṣṇu. Viṣṇu smiled and told Mahālakṣmī thus: "You go and be born as Ksīrasāgarakanyakā using a part of your inherent power and do give relief to the Devas." Accordingly when the Devas conducted the churning of the ocean of milk (Kṣīrābdhimathana) Mahālakṣmī, the goddess of beauty, wealth and prosperity arose from the ocean as Kṣīrasāgarakanyakā (Daughter of the ocean of milk) and blessed the Devas and put a Vanamālā (garland of wild flowers) on Mahāviṣṇu. The Devas got back all their lost wealth and prosperity and they, on going to Devaloka, worshipped Lakṣmīdevī properly. (9th Skandha, Devī Bhāgavata).

Mahālakṣmī was born as a daughter to the sage Bhṛgu of Khyāti. When Mahāviṣṇu incarnated as Sūrya, Lakṣmī rose up from the lotus. When Viṣṇu became Paraśurāma, Lakṣmī became the earth. When Mahāviṣṇu incarnated as Śrī Rāma, Lakṣmī became Sītā and when Viṣṇu was born as Kṛṣṇa Lakṣmī became Rādhā. Thus whenever and wherever Mahāviṣṇu changed his form, Mahālakṣmī also changed hers to form part of the changed life. (Chapter 9, Aṁśa 1, Viṣṇu, Purāṇa).

Once Mahālakṣmī cursed Mahāviṣṇu, her husband, that his head would drop off from his body.

Mahālakṣmī has two forms, Viṣṇu-priyā Lakṣmī and Rājyalaksmī. The former is the embodiment of chastity and virtuousness. The latter goes about costing Kings. Rājyalakṣmī is fickle and unsteady. This Lakṣmī enters all places where virtue and charity, are found and as soon as these two vanish from any place Rājyalakṣmī will also vanish from that place.

The people of Bhārata consider cow dung as very sacred and there is a story in the 82nd Chapter of Anuśāsana Parva as to how cow-dung became so sacred:

Once a herd of cows was grazing in a large grassy ground when Lakṣmī happened to pass that way. Mahālakṣmī was eased at the cows and bade them ask for any boon they wanted. The cows were prosperity incarnate and contented and they rejected the offer of Lakṣmī and when pressed again by her, said that they would like to have prosperity deposited in their dung also. Mahālakṣmī did so and so even today it is believed that the cowdung is embedded with prosperity.

LAKṢMĪDĀSA

A Sanskrit poet who was the author of Śukasandeśa.

He was born in the former state of Cochin in Karingāmpilly Mana. This Mana (house) was near the temple of Tṛppūtamaṅgala in Vellārappilly in Cochin (Kaṇayannūr taluk). The Kariṅgāmpilly Mana was bearing the position of Talivātiri in the village of Irāṇikkula. It is over two hundred years since the Mana became extinct. (The houses of namboothiri Brahmins are called Manas).

It is believed that the famous 'Śukasandeśa' was written in 112 M.E. There is one set of historians who hold that it was written in 666 A.D. But the famous scholar and poet Ullūr states with authority that it was written in the 10th or 11th century A.D.

As usual there are legends regarding this poet also. That the poet was a very dull boy in his childhood and that he became bright and brilliant by the blessings of his guru is one legend. After writing his Śukasandeśa the poet went on a pilgrimage in South India. One night he came to a Brahmin's house but was not given any food or a place to sleep. He slept in an open veranda on the outside. He was lying awake when the heard his 'Śukasandeśa being read inside by a few people. At a stage they were notable to follow the import of a verse when Lakṣmīdāsa shouted the meaning from outside. A door opened and a voice enquired in Tamil "Are you kariṅgāmpilly ?" When he said yes they were extremely happy and took him inside and treated him with respect.

No major work other then Śukasandeśa has been found. Two small poems are available.

Śukasandeśa has been written on the model of the famous Meghasandeśa of Kālidāsa. Many commentaries on this have come of light; of these the one written by Mānavedan Rāja of Kozhikode Palace named Vilāṣnī is the best. Other commentaries named Varavarṇinī, Cintātilaka and Vyākṛti are also worth mentioning.

LAṄKĀ

The kingdom of Rāvaṇa.

It is believed that the present island of Ceylon was the Laṅkā of the Purāṇas, the city of Rāvaṇa. This city of Laṅkā was situated on the top of the mountain Trikūṭa. This Trikūṭa was a peak of Mahāmeru. Because of a fight between Vāsuki and Vāyubhagavān this peak broke away from Mahāmeru and fell into the ocean.

Viśvakarmā constructed a magnificent city on the top of the mountain Trikūṭa for the use of Ḳubera. Kubera lived there adored and worshipped by all. One day Kubera travelled by air in an aeroplane of his. Kaikasī, mother of Rāvaṇa saw that and she became jealous. She called her son to her side and said that at any cost the city of Laṅkā on the mount Trikūṭa should be captured and given to her. Rāvaṇa alongwith his brothers went to the Himālayas and performed penance there and obtained several boons from Śiva. Then Rāvaṇa conducted a victory march as an arch-opened of all living forces and drọve away Kubera from Laṅkā and took possession of Laṅkā as the place of his abode. He took alongwith him all the demons residing in Pātālaloka.

Viśvakarmā, the celebrated architect designed the beautiful Laṅkā and the supreme building ability of Maya brought into form the enchanting city. On the top of Trikūṭa was the all important Navaratnaśṛṅga and on a spacious plateau on its top stood the majestic city of Laṅkā. In the centre was the ten-storeyed palace of Rāvaṇa and around it in eight different place stood the nine-storeyed buildings of the great ministers of Rāvaṇa. The nine edifices were like the Navagrahas (nine planets) of Laṇkā. Each of the nine edifices was built with one of the nine gems and the royal palace in the centre was built by using all the nine gems. Even the sun avoided passing over these buildings and changed his path either a bit to the north or to the changed his path either a bit to the north or to the south making what is known as the Daksiṇāyana and Uttarāyaṇa.

The ancient belief is that there is no sand in Laṅkā. The fourth taraṅga of Kathāmukhalambaka of Kathāsaritsāgara gives a story relating to the reason for this belief.

Garuḍa flew to Devaloka to bring Amṛta (nectar) to redeem his mother from her servitude to his stepmother. On his way he took an elephant and tortoise from near the Āśrama of Kaśyapa for his food. He sat on a huge banyan tree to eat them. On the ground below the Bālakhilyas were performing penance. The branch on which Garuḍa sat with his food sagged and before it broke Garuḍa took away the elephant and tortoise and deposited them on the mountain Gandhamādana near the ocean. The branch broke and fell into the ocean and the city of Laṅkā was built on the branch and that was why the ancient people there was no sand in Laṅkā.

(i) Sahadeva sent Ghaṭotkaca to cllect tribute from the King of Laṅkā for the Rājasūyayajña of Dharmaputra.
(ii) The people of Laṅkā attended the Rājasūyayajña of Dharmaputra and took charge of serving rice in the feast.
(iii) Hanūmān once burnt the city of Laṅkā with a fire from his tail.
(iv) It was Brahmā who gave Laṅkā at first to Kubera.
(v) After the death of Rāvaṇa, Vibhīsaṇa was crowned the King of Laṅkā.

LAṄKĀLAKṢMĪ.

A Devī who was relieved of her curse by a hard stroke of his hand by Hanūman.

Laṅkālakṣmī was Vijayalakṣmī in her previous birth. She was the watch-girl of the treasury of Brahmā one day finding her negligent of her duties Brahmā cursed her "Go to the earth and be the watch-gril of the palace-gate tower of Rāvaṇa". She begged for relief and Brahmā said, "During the incarnation of Viṣṇu as Rāma his wife Sītā will be carried away by Rāvaṇa and Hanūmān will come in search of her to Laṅkā. You will then block the way of that mightly monkey and he will then strike you down by a fierce blow of his hand. You will be then released from the curse and come back to me."

Hanūmān coming to Laṅkā in search of Sītā tried to find and opening through which to enter Laṅkā. Then he saw a huge tower-gate on the northern side of the mountain Suvelagiri. When the reached the gate he found it closed. The mighty monkey beat hard on the door and the strong door burst into two and fell on to the floor. Instantly a ferocious woman of enormous size rushed to the gate with a piercing roar and blocked it. Hanūmān found the situation dangerous and so gave her a powerful blow and felled her. She then very politely asked Hanūmān who he was and Hanūmān revealed his identity and told her the purpose of his visit. Laṅkā lakṣmī then took leave of Hanūmān and leaving Laṅkā went to Śrī Rāma and worshipped him. Rāma blessed her and she returned to Satyaloka and started doing her duties as before.

LAVAṆA

A King who was a grandson of Hariścandra. He once conducted a Rājasūya in his imagination and became a Caṇḍāla. (story in Jñānavāsistha). This story was narrated to Śrī Rāma by Vasiṣṭha to teach him the truth man does not realise that this whole universe is an illusion only because of his ignorance.

Lavaṇa was the King of Uttarapāṇḍava, a country of great fame. He was the grandson of Hariścandra and wished to earn fame by performing a Rājyasūya Yāga as Hariścandra had done. Lavaṇa decided to perform the Yāga in his mind only. He made grand preparations for the yajña. He invited the Ṛtviks and after invoking the devas inflamed the sacrificial fire. For one year he observed Yāga like that and in the end gave gifts to the Brahmins and the poor. It was all an imaginary performance that the king had in the course of a single day when he indulged in a reverie. In the evening as usual he continued his day to day duties.

One who performs Rājasūya will have to bear woes and sorrows for a period of twelve years and since Lavaṇa had performed it mentally, Indra sent his agent to give Lavaṇa worries mentally. Indra's agent appeared in the court of King Lavaṇa in the guise of a magician. The magician bowin before the king with awe said, "Lord, I shall show you a magic. See it sitting on your throne. It will be as astounding as if seeing moon rise on the earth."

Saying this the magician took a bundle of peacock feathers and waved it against the face of the king. That bundle was capable of producing different objects and visions. The king fixed his eyes on the several glittering spots on the feathers and soon he saw a relative of the Saindhava King approaching the court. Behind him was a beautiful horse. Holding the horse by the reins the new-comer addressed the king thus. "Lord this horse is as good as Uccaiśśravas and it has been sent by the King of Sindhu to be presented to you. Best things should be given to the best people and only then the value of the thing would be correctly understood." The magician who was standing near-by supported the statement of the new-comer. He said "Lord, what he says is true. This horse has wonderful powers. Take a tour of all the worlds riding on this horse". The king sat staring at the horse and he sat thus for an hour and a half. The entire court was perplexed.

After some time the King awoke from his meditation and looking at his courtiers in wonder he said thus : "I shall tell you what happened to me during the short period I was sitting in meditation. While I was looking at the peacock feathers of the magician I felt a desire to go hunting riding on this horse. So I went to the forest alone riding on this horse. Very quickly the horse took me a long distance deviating from the main path and I soon found myself in the dark depths of a huge forest. By the time we reached that forest my mind and body were equally tired and still we went on moving till evening came. Somehow we crossed the forest and reached Jāṅgala. There I found a cluster of lemon trees and to ease my body I caught hold of a creeper hanging from one of the lemon trees. As I did so, to my horror, I found the horse running away from me and leaving me alone. Tired by the day's travel I sat at a place and dozed. Darkness was creeping in and soon the whole place was in complete darkeness. It was very cold also. Somehow I spent the night and when morning came, with hopes I walked around the place. The place was still and no living thing was in sight. As I roamed about I saw a forest girl coming with a pot of rice. I approached her and asked for some rice. She did not pay any attention my request and moved on. I followed her and she said she would give me rice if I promised to marry her. In despair I agreed to her condition and she was pleased with my reply. She gave me half of the rice and curry she was carrying to her father and also some lemon-juice to drink. After taking that food I rested for a while.

Her name was Hārakeyūrī. As soon as her father came from the fields she told him everything. The caṇḍāla was immensely pleased to hear about our marriage and all of us went to their hut. The scene I saw at the hut was astonishing. At one place was the flesh of boars, horses fowl and crows in a heap and on the intestines of animals hanging from ropes sat birds pecking at them. In the hands of children there were pieces of raw meat and flies hovered round them. The hut presented a disgusting atmosphere and yet I entered and sat on a leaf and my marriage with Hārakeyūrī was conducted there. The celebrations of the marriage lasted for seven days and all these days people danced and shouted amidst loud noises of drumming in a hilarious mood of drumkenness.

Eight months passed by very son and Hārakeyūrī became pregnant. She delivered a girl first and soon we had two or three children more. I had to do many cruel and nasty deeds to feed my family and gradually I became old. My hair became grey.

At that time there occurred a great famine and those residing in the forests were put to great trouble. There was no water to drink as all ponds and lakes went dry. Some of us migrated to the vicinity of the Vindhya mountain where there were plenty of water fountains. A few committed suicide. We also left the place and started walking, taking the children also alongwith us. After sometime we sat under a palm tree completely exhausted. My wife began to weep profusely. She then kissed her children and lay down and started sleeping. Thirsty and hungry my children lay there awaiting death. Unable to witness the scene I jumped up from there deciding to commit suicide myself. Suddenly my vision faded and I was able to see this court and you all. This is the work of that magician".

The courtiers sat dumb-founded at the incredible story of the king. Suddenly the magician disappeared. The magician after making the King experience the woes of twelve year in a very short time left for the Court of Indra.

Next morning King Lavaṇa in the hope of seeing the place and people of his dream in reality near the mountain Vindhya started with his retinue on the false pretext that he was going to conduct a victory march. When he entered a big forest he had lived. The same men and women were there all around. Then we saw an old lady lamenting thus: "Oh my dear sons, where did you go from my lap? My dear daughter, have you forsaken me? Oh prince, you came here abandoning all luxury and the beautiful girls of your palace and married my daughter. But God did not allow even her to be your permanent wife. The river of life has to take worthless and mean paths forced by circumstances. A very virtuous king had to come and live with a caṇḍāla girl."

Hearing this the King went to her and asked her all details. When she repeated the story the king knew that the lady was the mother of his caṇḍāla wife. The king and ministers were surprised to find that his vision was real and within that short period of his meditation he had lived a life of years. This perplexed the king. He then gave the old lady whatever she wanted and after consoling her started for the palace thinking about the wonderful happenings and mysterious of life.

LIKHITA I.

An ancient sage. The King of that land cut off his hands on a charge of theft. But they grew into their original form by the power of the penance of his brother, (Chapter 23, Śānti Parva).

It was a time when the celebrated King Sudyumna was ruling over the country. On the banks of the river Bāhudā in that country there lived two sages, Śaṅkha and Likhita, in two separate hermitages of their own. Once Likhita went to the Āśrama of his elder brother Śāṅkha and finding none but feeling hungry took some vegetables from there and started eating them. While he was eating his brother walked in and he deemed the action of his brother walked in and he deemed the action of his brother taking the vegetables without his permission as an act of theft. Cutting the hands of the culprit was the punishment accorded by the king at that time to the offender. Śaṅkha sent Likhita to the king. The king received the sage respectfully and gave him a seat. The sage then told him all that had happened and then Sudyumna ordered the hands of Likhita to be cut off. Blood was oozing from his hands when Likhita went and bowed before his brother. The brother congratulated him on his accepting the punishment for his crime and asked Likhita to go and take a dip in the Bāhudā river. Likhita bathed in that holy river and then he found both the hands growing like lotus-buds from his body. He rushed to his brother and showed him the hands and then Śaṅkha said that it was due to the power of his penance that Likhita got his hands. Then Likhita asked his brother why he did not purify him by his power before. Śaṅkha replied that the power of punishing was vested in the king and the King Sudyumna had become great by executing the law correctly.

LĪLĀVATĪ.

A prostitute who attained Svarga by simply observing the Śuklāṣṭamīvrata in the month of Proṣṭhapada in which was born Rādhādevī. Chapter seven, Brahmākhaṇḍa of Padma Purāṇa contain the following story.

In times of old in Kṛtayuga there was a beautiful prostitute of the name Līlāvatī. Once she went away from her own town to another in search of better prospects. There she saw a big assemblage of people in a temple. They were observing Rādhāṣṭamiīvrata and worshipping their deity with scented flowers and incense of sweet fragrance. Some were recutting prayers, some were singing and yet others were dancing. The whole atmosphere was filled with devotion. Līlāvatī went to them and enquired about it. They told her that day was the birthday of Rādhādevī, the Śaklāṣṭamī of the month of Prosṭhapada, and if anyone observed Vrata on that day worshipping Rādhādevī he would be absolved of all sins.

On hearing that, Līlāvatī decided to observe the Vrata. She joined the devotees of the temple and observed the Vrata with great devotion. Soon she died of snake-bite and the servants of Yama came to take her sould to hell because of the sins she had committed as a prostitute. But before the Yamadūtas could touch her, Pārṣadas of Mahāviṣṇu wearing the insignia of Śaṅkha, Cakra, Gadā and Padma came to her with a chariot drawn by kingly swans and took her to heaven.

THE 'LIṄGA'—ORIGIN OF ITS CONCEPT AND WORSHIP

In conformity with its name, the *Liṅgapurāṇa* devotes great attention to the description of the form *Liṅga,* the origin of the *liṅga* worship and the merits of the worship of the *liṅga.* The origin of the *liṅga* and its worship has been a subject of great controversy. Some associate the *liṅga*-cult with that of the phallus. Some hold that the *liṅga*-worship originated from the worship of *Śiva-Rudra* was alien to the Aryans. Several scholars have repudiated these views. It has also been said that the worship of the tree was later preserved in the form of a stump of the tree (*kandu* in Tamil), which was later replaced by a stone pillar, which took the final shape as the *liṅga.* According to those who do not accept the phallic symbolism of the *Śivaliṅga,* the concept of *liṅga* is said to have had its origin from the hymn in the *Atharvaveda,* sung in praise of the *Skambha* or pillar. Among the scholars who have examined the phallic theory and canvassed the Vedic origin may be mentioned C.V. Narayana Iyer, author of Origin and Early History of Śaivism in South India (pp.49-58).

THE CONCEPTION OF 'LIṄGA' AS FOUND IN THE LIṄGA PURĀṆA

The world *'liṅga'* is used in many senses. The most important and fundamental meaning of the word is a mark or symbol. Even in respect of the meaning 'phallus', it means only a mark; the meaning of a mark distinguishing one sex from another is a further derivation of the primary meaning. In its usage all over Sanskrit literature this primary meaning has always been kept in view even when applied to a form of *Śiva.* It is the primary meaning that is predominantly kept in view, as seen from its occurrence in different places in the *Vāyu, Kūrma, Liṅga* and *Śivapurāṇas.*

Chapter three of the first book the *Liṅgapurāṇa* is important in respect of the meanings in which the word *'liṅga'* is used in connection with *Śiva.* The word *liṅga* is used here in the sense of a visible symbol. The Absolute form of *Śiva* which is beyond all visible forms is therefore called *aliṅga* (that which has no visible symbol) and as the basis of any later manifestation of any visible form (*liṅga*). The first manifestation for the Absolute (*aliṅga*) is the *prakṛti* or *pradhāna* or *anyakta* as it is called in the *Sāṅkhya* system. The primordial matter from which all other categories evolve is therefore the first *liṅga*. Above that *Śiva* is the ultimate principle without quality, eternal and indestructible (*aguṇa, dhruva* and *akṣaya*) whereas the *liṅga*, the visible mark possesses the qualities of small etc., and has come into being from the *aliṅga, i.e. Śiva, Prakṛti* as the source of further *liṅgas* or manifest forms like the twenty-six principles (cf. *Liṅga* I. XXVIII. 7-9) is the illusion (*māyā*) of *Śiva*, the *aliṅga*. Of the Trinity, *Brahmā* represents the seed (*bīja*), *Viṣṇu* the receptacle (*yonī*) and *Rudra* the seedless (*nirbīja*) (without a cause), who is the cause of the universe (*bīja*). The personal forms of deities like the Trinity, therefore, belong to the realm of the *liṅga*. Above the *liṅga* and the *aliṅga* and all the manifest forms, *Śiva* is the ultimate Substrator.

The *Sūtasaṁhitā* also says "Everything is *Śiva's liṅga*, in the body, as well in the outer world; knowledge is *Śiva's liṅga*, but strictly speaking there is no *liṅga* for *Śiva; Śiva* is Himself His own *liṅga*". Here the word *liṅga* has been used in the sense of means of knowledge or knowledge itself.

The next section in the *Liṅgapurāṇa* is relevant to the subject of the *liṅga*. The chapters 17 ff, describe the manifestation of *Śiva* as *Liṅgodbhava*. The name *liṅga* is by common knowledge applied to a form of *Śiva* which is midway between the abstract and the concrete, a form which consists of nothing more than a column pervading the entire universe and deviod of any other anthropomorphic features. It is in the form that *Śiva* is worshipped in the sanctum sactorum of all *Śiva* temples. The primary image in any *Śiva* temple (*mūlasthāna*) is of this form. Such an abstract conception of the supreme being is already found in the *sūkta* of the skambha of the Atharvaveda (X. vii. 1-44):

In what member of him is penance situated? In what member of his right (*ṛta*) deposited? Where is situated (his) vow? Where his faith? In what member of him is truth established. (1)

From what member of him flames Agni? From what member blows *Mātariśvan*? From what member both the moon measure out, measuring the member of great *Skambha*? (2) etc.

It is to bring out the significance of this abstract all-pervasive form of *Śiva* that the manifestation of *Śiva* as the *Liṅgodbhava* is set forth. In all *Śiva* temples this is the form that is found on the outer *vimāna* behind of the sanctum sanctorum, thus establishing a direct connection between the *liṅga* in the sanctum sanctorum and the *Liṅgodbhava* on the outside.

The story of the manifestation of *Śiva* in the *Liṅgodbhava* form is described in chapters 17 ff the *Liṅgapurāṇa*. The conversation between *Brahmā* and *Viṣṇu* developed into a dispute about their relative superiority. At that time an effulgent and endless column of fire arose before them. Brahmā assumed the form of a *haṁsa* and set out to find its top and *Viṣṇu* took the form of a boar to find the bottom of the column. Neither of them could succeed in their attempts. The mystical sound of 'Om' emanated form that column. Then the two realised that the column of fire that stood before them was a manifestation of *Śiva* to remind them of their own real positions. In a different context the *Liṅgapurāṇa* mentions the efforts of *Brahmā* and *Viṣṇu* to find the top and bottom of the column.

The reference to *Liṅgodbhava* form occurs in the devotional lyrics like the *Śivānandalaharī* of *Śaṅkara* and *Śivamahimnasstotra* of Puspadanta.

Tirumūlar, who is assigned to a date between the 4th and 6th centuries, describes in his Tamil work *'Tirumandiram,* the episode the appearance of *Śiva* as an effulgent column of fire:

When *Brahmā* and *Viṣṇu* on account of their ignorance, were claiming their own supremacy, and as the Supreme Being (*Śiva*) stood in front of them spreading as column of fire, the two search to find the top and bottom respectively and lament.

Appar, one of the early Śaivite saints of south who lived in the 7th Century, gives evidence of this knowledge of the Purāṇic episode relating to the *Liṅgodbhava* form of *Śiva:*

We seek protection from that Supreme Begin who stood as a pillar on the earth when there was (also) a loud sound and floods of water and was then adopted by *Brahmā* and *Viṣṇu* standing on either side (of the pillar) after efforts to find His top and bottom (respectively) had failed.

Sambandar, the Śaivite saint and a younger contemporary of Appar, refers to this from and its manifestation:

"The first being of the nature of light to know whom it was impossible for *Brahmā* and *Viṣṇu.*"

It is significant that in an inscription of King Rājarāja 1 of Tanjore, the *Liṅgodbhava* form of *Śiva* is referred to as *Liṅgapurāṇa-deva, i.e.,* the god of the *Liṅgapurāṇa.*

Rājaśekhara the dramatist, who belonged to the 9th-10th century, mentions in his *Bālarāmāyaṇa* second act, the *Liṅgodbhava* form as well as the other forms of *Śiva.*

The (*Aṁśumat*) *Kāśyapaśilpa* describes this form briefly in Chapter 78. The earliest sculptural representation of this form is found in the Kailāsanātha temple at Kanchipuram.

The Purāṇic Legends on the Origin of the Liṅga-Worship.

The *Vāyupurāṇa* (55. 1-68) narrates briefly the *Liṅgodbhava* account, the details being the same as found in the *Liṅgapurāṇa* with the only difference that the *Liṅgapurāṇa* account is longer than that of the *Vāyupurāṇa.*

The *Matsyapurāṇa* (60-4) refers to the *Liṅgadbhava* while describing the *Saubhāgyas'ayanavrata* in the section on *vratas.*

Whereas, the Pandita Pustakalaya edition and 1925 edition of Venkateswara Press of the *Śivapurāṇa* (II. i. 6-10) have the same account as in the *Liṅgapurāṇa,* even some of the verses being common, the account in the 1907 edition of the Venkateswara Press of the *Śivapurāṇa* is more vivid describing as it does the quarrel between *Viṣṇu* and *Brahmā* as a real fight with arms. A new incident is added in this edition in which the *Ketaka* flower on the head of *Śiva* figures. *Brahmā* persuades the *Ketaka* flower to bear out before *Viṣṇu* that he (*Brahmā*) has seen the top or head of *Śiva.* The *Ketaka* flower does accordingly. But as this is a lie, *Śiva* curses both *Brahmā* and the *Ketaka* flower, that the former will be devoid of any worship by the people and the latter will no longer be used for *Śiva* worship. *Śiva* also removes one head of *Brahmā.* At the request of *Viṣṇu, Śiva* relents and becomes pacified and then imparts the five mantras for his own worship.

The account in the *Brahmāṇḍapurāṇa* (II. 26) is just a short version of that in the *Liṅgapurāṇa.*

This account associated with *Brahmā's* lie is noticed in the *Tirumandiram* (verse 359) of

Tirumūlar.

Brahmā and *Viṣṇu* setting out of find the bottom and top (of the column of fire) could not find their goal. The two meeting again, while *Viṣṇu* told that He has not seen the bottom, *Brhmā* told a lied that He has seen the top.

The chronological historical analysis of the Purāṇic legends on the *liṅga*-worship has been studied in their different layers and it has been held that the worship of the *liṅga* has not been recognized up to the period of the composition of the *Vāyu, Brahmāṇḍa* and *Matsya purāṇas.*

From the above discussion we find that the term *'liṅga'* as it is used in the worship of Śiva meant only 'a symbol' of that indescribable, ominpotent, all-pervading Supreme Being. It is not hence appropriate to associate it with the phallus.

LOKA

There are several views in the Purāṇas regarding the origin of Loka or the world (Universe).

(i) In the beginning of the universe Mahāviṣṇu alone stood as the Eternal, unseen, unheard, unknown entity. Then there was neither sky nor day nor night. When the time of creation came Prakṛti entered Viṣṇu as Puruṣa creating emotion. From emotion arose Mahat or the Great Principle and from Mahat arose cosmic egoism (Ahaṅkāra). Ahaṅkāra divided itself into Vaikārika, Tajasa and Tāmasa. From Ahaṅkāra arose Ākāśa with the quality of sound and from Ākāśa came the air having the quality of touch and from air came fire having the quality of colour and from fire came water having the quality of taste and from came earth with the quality of smell. All these were born of tāsmasic egoism. From taijasic egoism came into being the organs of sense. From the Vaikārika egoism came the ten Vaikārika *devas* and the eleventh organ of sense, the mind. After that Mahāviṣṇu discharged his virility into water and that virility is life. (Chapter 17, Agni Purāṇa).

(ii) Mahaviṣṇu with a view to creating many different kinds of living things created water first and threw his whole energy into it. That energy grew into a golden mass of an egg and Brahmā was born from that egg. Mahāviṣṇu broke that egg into two, making one half heaven and the other earth. Between the two halves he created the sky. The earth was floating on the waters and he fixed it by anchoring it at ten sides. Then he created Prajāpati, *Kāla, Vāk, Kāma, Krodha* and *Rati.* Then he created thunder, lighing, clouds, rainbows and birds. Then for yajñasiddhi he created from his face Ṛgveda, Yujurveda and Sāmaveda. He did sacrifices with them. From his hands he created the different Bhūtagrāmas and Sanatkumāras. He created Rudra out of *Krodha.* From his mind were born Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. He made these seven Brahmārsis. These seven Brahmārsis and Rudra began to create the *prajās.* The Prajāpati devided his body into two. One half of it became man and the other woman. Brahmā started creation through that woman. (Chapter 18; Agni Purāṇa).

(ii) In the beginning Mahāviṣṇu in the form of a child lay on a leaf of the Banyan tree. Lying there the Lord began to think like this, "Who am I? Who created me? Why was I created? What should I do here?" At once from the sky came a voice which said:—

Sarvaṁ khalvidamevāhaṁ
Nāñyadasti sanātanam /

(All these am I. There is nothing eternal except me). The Lord was surprised by the voice and there appeared before him Mahādevī with four hands bearing the Śaṅkha, Cakra, Gadā and Padma one in each hand. She wore divine garments and ornaments and was accompanied by Prosperity as her maid. She was surrounded by such forces as Rati, Bhūti, Buddhi, Mati, Kīrti, Smṛti, Dhṛti, Śraddhā, Medhā, Svahā, Svāhā, Ksudhā, Nidrā, Dayā, Gati, Tusṭi, Ksamā, Lajjā, Jṛmbhā and Tandrī. Devī then addressed Mahāviṣṇu thus : "Why wonder? You have always come into being whenever creation was started by the greatness of great powers. The Supreme Being is without quality of any kind. We are all with quality. You have predominance of Sattvaguṇa. From your navel will arise Brahmā who will be dominated by Rajoguṇa and from the centre of the forehead of Brahmā will be born Rudra with Tamoguṇa predominant in him. Brahmā by the power of his penance will acquire the energy to create and he will then create the world. You will be the protector of this world which will in the end destroyed by Rudra. I am the sāttvic power to help you in your work and I am the sāttvic power to help you in your work and I am always at your service."

Accordingly Brahmā and Rudra were born and Brahmā started his creation. (1st Skandha, Devī Bhāgavata).

(iv) In times of old during the great deluge everything in this universe became extinct. It went on like that for some time and then the five elements and Brahmā were born. Brahmā was born in a lotus. Brahmā decided there should be mud beneath the lotus. He went down through the stem of the lotus and travelled for a thousand years and yet did not find the earth. He came back and sitting inside the lotus started doing penance. After a thousand year Madhu-Kaiṭabhas rushed to attack Brahmā. Fearing them Brahmā went under water again. As he went deep down he saw a great man sleeping there. It was Mahāviṣṇu and then only he knew he was sitting on the lotus originating from the navel of Mahāviṣṇu. Mahāviṣṇu killed Madhu Kaiṭabhas and gave permission to start creation and Brahmā started his work of creation.

(v) Before the origin of the Universe the shapeless qualityless Parāśakti permeated everything. From it there were born three powers: Jñānaśakti, Kriyāśakti and Arthaśakti. The power of Sattvaguṇa was Jñānaśakti, the power of Rajoguṇa was Kriyāśakti and the power of Tamoguṇa was Arthaśakti. From the divine power of Tāmasa came the five basic things, sound, colour, touch, taste and smell. The quality of the sky was sound, the quality of air was touch, the quality of fire was colour, the quality of water was taste and the quality of earth was smell.

Rajoguṇa was born of Kriyāśakti. The five organs of senses, ear, eye, nose, tongue and skin and the five organs of work, hand, leg, speech, organ of excretion and the organ of sex and the five breaths, Prāṇa, Apāna, Vyāna, Samāna and Udāna are the offsprings of Rājasa. These are the forms of Kriyāśakti. These are controlled by the favourable activity of Cicchakti. The five gods controlling the sense-organs like Vāyu, Sūrya, Pāśī and Aśvinīdevas and the four gods controlling intelligence, conscience etc. like Candra, Brahmā, Rudra, and Ksetrajña and the mind are ten Tattvas (Principles) born of sāttvika empowered with Jñānaśakti. All the Tattvas were made into five basic elements through the process of Pañcīkaraṇa and the

Brahmāṇḍa originated from it.

The constitution of Brahmāṇḍa. The Brahmāṇḍa is made up of seven Kośas (coverings). The one in the extreme interior is very small. The second Kośa originates from the centre of the first Kośa. The third Kośa also has its origin from the first-one. Each of them envelops the one before it. The seventh Kośa thus originating from the first Kośa thus originating from the first Kośa and bursting forth through the other six Kośas spreads out for millions of miles around. If you cut the Brahmāṇḍa longitudinally the one in the extreme interior is the earth. Then come Bhuvarloka. Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka in succession. The worlds in the lower half are called Pātāla, Rasātala, Mahātala, Talātala Sutala, Vitala and Atala. From Satyaloka to Atala there are fourteen lokas. The Brahmāṇḍa consists of the Sūrya, Candra, Stars, Śukra, Budha, Aṅgāraka, Bṛhaspati, Śani, Saptarsis, Dhruva, Śiṁśumāra and Rāhu, called the Jyotiścakra. Besides these there are twenty-eight hells also. (Viṣṇu Purāṇa, Aṁsa 1).

Rāhu is ten thousand yojanas below Sūrya. Ten thousand yojanas below Rāhu is the loka of Siddhavidyādharas. Below that up to the path of the clouds is the loka of the demons, genū and manes. Hundred yojanas below this is the Bhūloka (earth). Ten thousand yojanas below the earth and as many yojanas below the world above each are Atala, Vitala Sutala, Talātala, Mahātala Rasātala and Pātāla. (5th Skandha, Bhāgavata).

Brahmā originated from the navel of Mahāviṣṇu. Brahmā started after obtaining permission from Viṣṇu. In the beginning Brahmā created from the mind Marīci, Aṅgiras, Atri, Vasiṣṭha, Pulaha, kratu, and Pulastya. They are therefore called the Mānasaputras of Brahmā. (Manas = mind, Putra, = son). From his wrath came Rudra, from his lap came Nārada, from his right thumb Dakṣa, from his mind Sanaka and other and from his left thumb, Vīraṇī. Dakṣa married Vīraṇī.

Dakṣa got five thousand sons of Vīraṇī. They also got sons. When the population began to increate thus Nārada intervened and questioned the advisability of increasing the population before knowing the capacity of the earth. The sons of Dakṣa realised the sense in it and started to have a survey of the earth. Dakṣa was disappointed that the children left him without showing any interest in the worked of creation. So he produced another five thousand sons and asked them to start the work of creation. But they were also sent away as before by Nārada. Dakṣa became angry and he created sixty daughters.

He gave thirteen daughters to Kaśyapa, ten to Dharma, twenty-seven to Candra, two to Bhṛgu, four to Ariṣṭanemi, two to Kṛtāśva, and two to Aṅgiras. Of these most of the living things in the world were born to Kaśyapa. (7th Skandha, Devī Bhāgavata).

Kaśyapa was the last of the Prajāpatis. Kaśyapa married the daughters of Dakṣa named Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu, and Analā. Aditi got thirty-three sons their family consists of the thirty-three crores of Devas. From Diti were born the Daityas or Asuras. From Danu was born the Dānava Hayagrīva. Kālikā got two sons, Naraka and Kālaka. Tāmrā got five daughters, Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to owls, Bhāsī to Bhāsas and Śyeni to Śyenas (Vultures, Kites etc.). Dhṛtarāṣṭrī gave birth to Natā and Nāta in turn to Vinatā. Krodhavaśā gave birth to ten daughters; Mṛgī, Mṛgamandā, Harī, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetā, Surabhi, Surasā and Kadrū. Of these Mṛgī gave birth to beats, Mrgamandā to trees and plants. Lions and monkeys are the children of Hari, Bhadramadā got a daughter named Irāvatī. Airāvata was the son of Irāvatī. From Mātaṅgī were born the elephants and from Śārdūlī the tigers. The Aṣṭadiggajas are the sons of Śvetā. Surabhi got two daughters named Rohiṇī and Gandharvī. Cows are the children of Rohiṇī and horses are the children of Gandharvī. Serpents are the sons of Surasā and Kadrū gave birth to snakes. From Manu were born men. Trees are the sons of Analā. Vinatā got two son's named. Aruṇa and Garuḍa. To Aruṇa were born two sons, Jatāyu and Sampāti.

There are different views in the Purāṇas regarding the end of the world. The different Purāṇas give different views. For knowing the views of Agni Purāṇa on the subject see under the heading 'Pralaya'. The eleventh Skandha of Bhāgavata gives the following theory regarding the end of the world.

All the material objects of the world will become illusory. Fire will increase. There will be no rains for hundred years together. The World will be burnt by the heat. The heat will go down to the head of Ananta who holds this would on this head. The Saptameghas (Seven Clouds) will rise up in the sunshine infested with the poisonous breath of Ananta. Then rains will start pouring down in streams as thick as the trunk of an elephant. Everything will be drowned in that water. Viṣṇu alone will be left above the vast expanse of water.

LOMAPĀDA.

A King born of the Yadu dynasty.

Descending in order from Viṣṇu—Brahmā - Atri-Candra - Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Yadu-Kroṣṭā-Vṛjivān-Śvāhi-Ruśeku-Citraratha-Śaśabindu-Pṛthuśravas - Gharma-Rucaka (Rukmakavaca)-Jyāmagha-Lomapāda.

Rukmakavaca, grandfather of Lomapāda conquered many countries and gave them all as gifts to those Brahmins who participated in his Aśvamedhayajña. He got five brave son, Rukmesu, Pṛthurukma, Jyāmagha, Parigha and Hari. Of them he made Parigha and Hari live and rule in Videha. Rukmesu rules his father's country and Pṛthurukma helped his brother. Jyāmagha was sent out from his country and he lived quietly in a hermitage. One day as per the advice of a sage he left the place in a chariot with a flag flying to the shores of the river Narmadā. He had neither servants nor the means for daily food. He lived on the mountain Ṛksavān eating only roots and fruits. He was very old his wife Śaibyā also was getting old. They had no sons and still Jyāmagha did not marry again.

Once when Jyāmagha gained a victory in a fight, he brought a girl and entrusted the child to his wife syaing "This child is your daughter-in-law." Śaibyā was surprised and enquired "How can that be when I have no son?" Jyāmagha replied, "She is to be the wife of a son who will be born to you soon". By means of the hard penance of that girl, Śaibyā got a handsome son named Vidarbha. Vidarbha married her and got two wise son, Kratha and Kaiśika and a third son Lomapāda, who was righteous, virtuous and wise. All the three were great warriors also. Descending in order from Lomapāda came Babhru-Heti-Kaiśika-Cidi. From this Cidi came the Cedi dynasty of Kings. (Sṛṣṭi Khaṇḍa, Padma Purāṇa, Bhīsmapulastya Saṁvāda).

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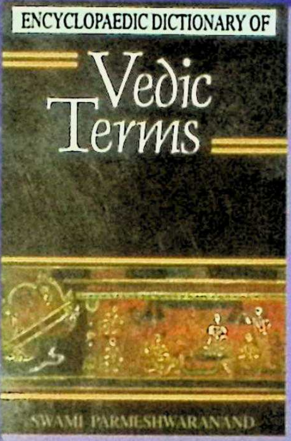

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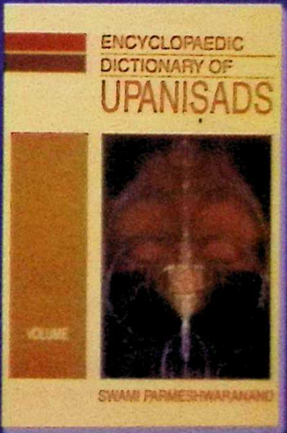

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